

United States Department of the Interior
National Park Service

**National Register of Historic Places
Multiple Property Documentation Form**

This form is used for documenting multiple property groups relating to one of several historic contexts. See instructions in *How to Complete the Multiple Property Documentation Form* (National Register Bulletin 16B). Complete each item by entering the requested information. For additional space, use continuation sheets (Form 10-900-a). Use a typewriter, word processor, or computer to complete all items.

☒ New Submission ☐ Amended Submission

A. Name of Multiple Property Listing

Ethnic (European) Historic Settlement in the City of Chicago (1860-1930)

B. Associated Historic Contexts

(Name each associated historic context, identifying theme, geographical area, and chronological period for each.)

See continuation sheets

C. Form Prepared By

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D. Certification

As the designated authority under the National Historic Preservation Act Of 1966, as amended, I hereby certify that this documentation form meets the National Register documentation standards and sets forth requirements for the listing of related properties consistent with the National Register criteria. This submission meets the procedural and professional requirements set forth in 36 CFR Part 60 and the Secretary of the Interior's Standards and Guidelines for Archeology and Historic Preservation. (☐ See continuation sheet for additional comments.)

Signature and title of certifying official

Date

State or Federal agency or Tribal Government

I hereby certify that this multiple property documentation form has been approved by the National Register as a basis for evaluating related properties for listing in the National Register.

Signature of the Keeper

Date of Action

Table of Contents for Written Narrative

Provide the following information on continuation sheets. Cite the letter and the title before each section of the narrative. Assign page numbers according to the instructions for continuation sheets in *How to Complete the Multiple Property Documentation Form* (National Register Bulletin 16B). Fill in page numbers for each section in the space below.

E. Statement of Historic Contexts

(If more than one historic context is documented, present them in sequential order.)

F. Associated Property Types

(Provide description, significance, and registration requirements.)

G. Geographical Data**H. Summary of Identification and Evaluation Methods**

(Discuss the methods used in developing the multiple property listing.)

I. Major Bibliographical References

(List major written works and primary location of additional documentation: State) Historic Preservation Office, other State agency, Federal agency, local government, university, or other, specifying repository.)

Primary location of additional data:

- ☐ State Historic Preservation Office
- ☐ Other State agency
- ☐ Federal agency
- ☒ Local government
- ☐ University
- ☐ Other

Name of repository:

Landmarks Division, Department of Planning and Development, City of Chicago

J. Other Information

(Present other information on certification or topics not covered elsewhere.)

Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C. 470 et seq.).

Estimated Burden Statement: Public reporting burden for this form is estimated to average 120 hours per response including the time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Chief, Administrative Program Center, National Park Service, 1849 C Street NW, Washington DC 20240; and the Office of Management and Budget, Paperwork Reductions Project (1024-0018), Washington, DC 20503.

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ASSOCIATED HISTORIC CONTEXTS

GERMAN IMMIGRANT SETTLEMENT IN CHICAGO (1843 - 1930)

IRISH IMMIGRANT SETTLEMENT IN CHICAGO (1843 – 1930)

SWEDISH IMMIGRANT SETTLEMENT IN CHICAGO (1860- 1930)

NORWEGIAN-DANISH IMMIGRANT SETTLEMENT IN CHICAGO (1843-1930)

POLISH IMMIGRANT SETTLEMENT IN CHICAGO (1870-1930)

BOHEMIAN (CZECH) IMMIGRANT SETTLEMENT IN CHICAGO (1860-1930)

JEWISH IMMIGRANT SETTLEMENT IN CHICAGO (1841-1930)

ITALIAN IMMIGRANT SETTLEMENT IN CHICAGO (1850-1930)

HUNGARIAN IMMIGRANT SETTLEMENT IN CHICAGO (1890-1930)

LITHUANIAN IMMIGRANT SETTLEMENT IN CHICAGO (1900-1930)

DUTCH (NETHERLANDS) IMMIGRANT SETTLEMENT IN CHICAGO (1860-1930)

GREEK IMMIGRANT SETTLEMENT IN CHICAGO (1840-1930)

UKRAINIAN IMMIGRANT SETTLEMENT IN CHICAGO (1885-1930)

SLOVAKIAN IMMIGRANT SETTLEMENT IN CHICAGO (1880-1930)

CROATIAN IMMIGRANT SETTLEMENT IN CHICAGO (1880-1930)

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INTRODUCTION

THE CENTURY OF IMMIGRATION IN THE U.S. (1830-1930)

The 19th century in America can be called the Century of Immigration. From the end of the War of 1812 through the passage of the National Origins Act in 1924, immigration to the United States, chiefly from Europe, totaled almost 40 million persons, with the peak decades between 1901-1910. During that same time period, the overall population of this country rose from fewer than 10 million in the 1820 census to over 100 million in 1920. Originating as a country

English settlers, the nation was dominated by English culture, language, and institutions through the American Revolution. In the years immediately following, relatively few immigrants arrived (no more than 10,000 per year) and most of these were Protestant Britons. That changed dramatically after 1812, when dismal economic conditions in many parts of Europe set off a Diaspora that transformed the face of this country. It was only with the passage of restrictive immigration legislation in the early 1920s and the establishment of an entry quota system based on those national origins already well-represented, that the era of American immigration history was brought to an end. In the early 1930s more people actually left the US than arrived, with a net increase of only 69,000 persons for the decade. Not until the post-World War II period would immigration again become an important population trend.

PIONEERS OF THE CENTURY OF IMMIGRATION

The Century of Immigration was dominated by three pioneer groups, all from northwestern Europe —Germans, Irish, and Scandinavians. During that period, 5.9 million Germans, 4.5 million Irish, and 2.1 million Scandinavians (half of them Swedes) entered this country. (The chart below is adapted from Daniels p129; 146; 165) They were driven by political unrest, economic hardship, and societies shifting from an agrarian to urban/industrial base. The different religions, languages, customs, and skills they brought with them would forever transform the Anglo-Saxon Protestant establishment.

Decade	Germany	% of total immigration	Ireland	% of total immigration	Scandinavia	% of total immigration
1820-1830	7,729	5.1	54,338	35.8	283	0.1
1831-1840	152,454	25.4	207,381	34.6	2,264	0.4
1841-1850	434,626	25.3	780,719	45.6	14,442	0.8
1851-1860	951,667	36.6	914,119	35.2	24,680	0.9
1861-1870	787,468	34.0	435,778	18.8	126,392	5.5
1871-1880	718,182	25.5	436,871	15.5	243,016	8.6
1881-1890	1,452,970	27.7	655,482	12.5	656,494	12.5

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Decade	Germany	% of total immigration	Ireland	% of total immigration	Scandinavia	% of total immigration
1891-1900	505,152	13.7	388,416	10.5	371,512	10.1
1901-1910	341,498	3.9	339,065	3.9	505,324	5.8
1911-1920	143,945	2.5	146,181	2.5	203,452	3.5
1921-24	148,102	6.5	71,865	3.1		
Total	5,907,893	16.4	4,578,941	12.7	2,147,859	6.0

The largest group, German immigrants, comprised at least a quarter of all immigrants between the 1830s and the 1880s, with their numbers peaking at 1,452,970 in that final decade. Within this group were Protestants, Catholics, and Jews. Most were Protestant, primarily Lutherans who organized into the Missouri Synod, while about a third were Roman Catholics, often clustered in national parishes they founded, and a small number were Jewish. Germans immigrated as family groups and settled across the country on farms and in cities small and large, establishing a wide-ranging network of cultural, social, and religious institutions. In 1870 about a fourth of German immigrants, as well as many other second generation Germans, were farmers, settling predominately in Pennsylvania and the Midwest from Minnesota to Ohio, but also in smaller settlements in Texas and California. At the same time, 37% worked in the skilled trades, and were prominent in such industries as brewing and distilling, and in occupations that included bakers, butchers, cigar makers, cabinetmakers, machinists and tailors. By the late 19th century, the majority of Germans in this country lived in a "German triangle" formed by Saint Louis, Milwaukee, and Cincinnati, and encompassing Chicago. Besides religious differences, Germans in America differed greatly in politics, with a number of infamous anarchists and other radicals active in the late 19th century labor movement. Germans opened saloons and beer gardens where their style of drinking and socializing often put them at odds with their Puritan neighbors, contributing to later nationwide struggles over Prohibition. Because of their strength in numbers, Germans in many places pressed the superiority of their culture, establishing orchestras and musical societies, erecting monuments, and advocating for German language instruction in public schools, an effort that ended with the onset of World War I. More than other groups, Germans became rooted to the locales they chose, and invested heavily in constructing buildings and other physical improvements. Nonetheless, the assimilation of their descendants was so successful that a distinctive German-American ethnic group barely exists today.

Prior to Bismarck's unification of the German Empire in 1871, there was no German nation, only a loose confederation of separate states. The German Empire lasted until 1918, when the German Revolution occurred and Germany was identified as the German or Weimar Republic. The mismatch in Europe between shifting national boundaries and distinct ethnic residential settlements in Germany as well as in other places has made it difficult to accurately classify immigrants. Pre-1871 German states included Prussia, Bavaria, Rhineland, Saxony and others. The

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German language was also spoken in other nations, notably Austria and Switzerland, and by some Jews. Although German emigrants were not fleeing a stagnant economy or major national disaster, most left for economic reasons. Disorganization in towns due to a nascent industrial sector and crop failures in the rural hinterlands in the mid-19th century were contributing factors. German emigrants, or “auswanderers” as they were called, hoped the United States would offer greater economic opportunities. Smaller numbers left to escape political or religious persecution.

About 4.5 million Irish—this country’s second largest immigrant group—came to this country during the century of immigration. The driving force behind Irish immigration in the mid-19th century was the series of disastrous potato famines of 1848-1851. Almost 14% of Ireland’s population came to the US in the 1850s, accounting for 43% of all foreign born in the 1850 census. Males immigrated singly from the 1850s through the 1880s, when females began arriving in equal numbers, eventually outnumbering male emigrants two to one. Young single women fled an arranged marriage system with unattainable dowry, to find independence and ready domestic employment opportunities in America. The promise of religious freedom for Ireland’s Roman Catholics was also magnetic after six centuries of British domination and discrimination.

The Irish were attracted to American cities, and initially clustered in the northeast in New York and the New England states. As municipal governments developed in response to the rapid growth of American cities, the Irish, with English as their primary language, were poised to claim these new jobs. They monopolized police, fire, sanitation, and public transportation occupations throughout most every city they settled in. Although many second-generation Irish residents succeeded in finding work as skilled laborers in union-dominated trades like plumbing, steam fitting, and boiler making, by 1900 approximately 25% of the Irish in America were still unskilled laborers. Well known across the country is the tremendous impact the Irish have had on American politics, where they identified with the Democratic Party. On the negative side, many have also been associated with the development of the urban political “machine,” where personal connections guaranteed jobs, kickbacks, and favors.

Immigration from the Scandinavian countries—Sweden, Norway, and Denmark—was far smaller than from Germany or Ireland. Most arrivals were Protestant, and settled in rural areas of the Middle West and Great Plains. Despite the smaller numbers arriving here, immigrants represented a large percentage of the donor nations—nine percent of Norwegians and seven percent of the Swedes left in the 1880s, the peak decade of arrival here for Scandinavians as a group.

The largest of the Scandinavian groups was the Swedes. Although there were a few middle-class adventurers and some small sects seeking religious freedom, most Swedish immigrants felt economic pressures from a shrinking base of land suitable for farming. As land was passed on from generation to generation, inherited plots got smaller and

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smaller, and by 1870 48% of the farm population in Sweden was landless. After famine in 1861, Swedish immigration to the US surged, and these new immigrants settled largely in the wheat belt of the Midwest, primarily Minnesota and Illinois, but also in the Pacific Northwest. A significant minority of Swedish immigrants were urban, with many settling in Chicago, making it the second largest Swedish city in the world in 1900. Swedes established large numbers of institutions including churches, school, and newspapers in both urban and rural areas. They were predominately Lutheran, founding the Augustana Synod with the Norwegians.

Norwegian migration was largely from the Norwegian countryside to the American countryside, since only about four percent of Norway's land was tillable yet two-thirds of its population was rural by mid-19th century. In 1910, they were highly concentrated in three states—Wisconsin, Minnesota, and North Dakota, and tended to settle in compact enclaves, almost all rural. The majority of Norwegians were Lutherans from a variety of synods, and they founded institutions of higher learning. Danes also came for economic reasons from rural areas before 1900 and from small cities and towns after that. Unlike other Scandinavians, they did not cluster in settlements, although over half had tickets to specific locations upon arrival in this country. Most were young and male and intermarried quickly. Less than a third were church members and thus they built few institutional structures.

LATE 19TH TO EARLY 20TH-CENTURY IMMIGRATION

As the final decades of the 19th century came to a close, the nature of immigration began to change. No longer was it predominately rural families seizing their own land in the farm belt, but rather single individuals heading towards economic opportunity in cities. In 1920, three-quarters of the foreign-born in America lived in cities—and in large ones—when only a bare majority of native-born Americans did. Rates of urbanization ranged from 84-88% for Russians, Irish, Italians, and Poles. With the establishment of trains crisscrossing Europe and steamships leaving its ports, it became even easier for peasants from small villages to set out for America. Immigration peaked in 1907, when over 1,250,000 immigrants entered the United States. Most of this traffic left from four European ports—Naples, Bremen, Liverpool, and Hamburg. Italians, Greeks, and Syrians departed from Naples, Italy. Poles, Czechs, Croats, Slovaks and other Slavs left from Bremen in Germany. The Irish, Scandinavians and some Jews came out of Liverpool, England. From Hamburg Germany, Eastern Europeans Jews and Scandinavians departed, along with others from every part of Central and Eastern Europe.

Although immigrants continued to come from countries that pioneered the century of immigration, after 1880, those from southern and Eastern Europe predominated. Members of at least 26 Eastern European ethnic groups came to the United States, most of them peasants. Yet they tended to settle in the north-central and northeastern US cities, where manufacturing drove the local economy, and became the brawn behind this country's industrial might. Due to the ever-changing political boundaries of Eastern Europe throughout the late 19th and early 20th centuries, it is extremely

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difficult to define and compare how many of each ethnicity arrived over this period. Two groups, however stand out for their sheer size—the Poles and the Jews.

The map of Europe had no Polish nation from 1795 through World War I. During this time period, ethnic Poles lived within the German, Austro-Hungarian, or Russian Empires. But because Poles were united by a common Polish language and were almost all Roman Catholic, estimates of Polish immigration are possible after 1910 when the US Census began enumerating “mother tongue.” In 1910, over 900,000 Polish-speaking immigrants were identified, with 45% coming from Russia, 35% from Austro-Hungary, and 20% from Germany. As so many immigrants before them, they were driven by economic motives—“za chlebem” (for bread). So they came to work the most menial industrial positions in leading Polish urban manufacturing centers in the United States, including Chicago, New York, Pittsburgh, Buffalo, Milwaukee, Detroit, and Cleveland. Devoutly Roman Catholic but bitter over the Irish-led American church, they founded extensive Polish-American parishes throughout the cities they settled, with the heart of American Polonia in Chicago. A strain of dissidents favoring Polish nationalism over religious interests founded the Polish National Catholic Church. Allied along the same fault-line were the two largest Polish ethnic organizations in the country, the Polish Roman Catholic Union and the Polish National Alliance, both headquartered in Chicago. Poles, in fact, founded organizations, clubs and societies for every conceivable purpose. They have, however, had relatively little impact on or participation in outside politics despite their large numbers.

Also hard to pinpoint in terms of immigration numbers are the Jews. Bound together by religion rather than ethnicity, Jews lived in several European nations, sometimes speaking the native tongues of those nations or the ethnicities within them. Census records after 1910 use the Yiddish language, a hybrid of Hebrew and medieval German spoken by many Eastern European Jews, as a Jewish indicator. German Jews were amongst the first to arrive in the 19th century, but by 1924 most Jews in America were from Eastern Europe, particularly the Russian-dominated sector. By then there were estimated to be four million Jews in the United States, concentrated heavily in New York with others in cities in the Northeast and Midwest. They worked in the garment industry, in retail trades, and in the lower rungs as peddlers and push-cart vendors. In America a deep separation developed between the upper-class German-American Jews and the masses of lower-class, Eastern European Jews, whose Yiddish language was often ridiculed. Jews established many synagogues, clubs, and organizations, and created social service agencies to assist their co-religionists of less means.

Another Eastern European group with a significant impact was the Czechs, a Slavic-speaking group from the provinces of Moravia and Bohemia in what was then Austro-Hungarian Empire and is now Czechoslovakia. A severe agricultural depression in 1873 coupled with diminishing farm plots drove many to look for better economic opportunities. By 1910 there were over 500,000 first and second generation Czechs in the United States, living in

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Illinois, Nebraska, Ohio, New York, Wisconsin, Texas, and Minnesota. Ninety-six percent Catholic in their homeland, some abandoned their religion once in the United States, while others built national Catholic churches and parish complexes where they settled.

From southern Europe, between 1880 and 1920 almost 4,000,000 Italians came through the port of New York and most stayed there. Other concentrations were in the Middle Atlantic and New England States, and in Chicago. Italians were largely occupied as manual laborers or sometimes street vendors and not well-represented in organized labor unions. Predominately Roman Catholic in faith although lax in practice, they arrived with an anti-clerical tradition and found little comfort in the Irish-dominated American church. Unlike the Germans, they founded few national parishes and had weak support for a parochial school system.

**THE CENTURY OF IMMIGRATION IN CHICAGO (1840-1930)
GENERAL EUROPEAN IMMIGRATION PATTERNS TO CHICAGO**

Out-migration from Europe coincided with a period of explosive growth in Chicago, as the city rapidly grew from a remote outpost to the nation's center of transportation and industry. The kinds of labor needed to fuel that growth were readily filled by immigrants. The population of Chicago grew from just over 100,000 in 1860 to almost 300,000 in 1870. By 1880 it was 500,000, and in just ten more years it doubled to over one million by 1890. In another twenty years it doubled again, reaching two million, and by 1930, there were 3,376,438 persons tallied in that year's census. In 1930, 64% of Chicago's citizenry was foreign-born, or of foreign-born parentage. The city had become one of the nation's most polyglot.

Chicago's pioneers in the Century of Immigration mirrored the nation's, with Germany and Ireland dominating the mid-19th century, and Scandinavian countries appearing in more substantial numbers after 1870. As immigration burgeoned after 1880, people from many other European ports arrived in this city. To determine those having the greatest impact on Chicago life and culture during this century, numbers of foreign-born were counted by country and by decade in the table below. Poland and Bohemia begin to appear in the top five sending nations from 1900. Russians rank third from 1910 through 1930. Assuming that many of them are Jews, adding persons listing Yiddish as their mother tongue swells that number. Italians ranked within the top ten countries of origin for this same 20-year period, while Hungarians, Lithuanians, and Dutch (Netherlands) each were in the top ten for a decade. Although necessarily born out by this census analysis, several smaller groups are known to have left an impact on the physical nature of the city through their neighborhoods, religious institutions and cultural institutions. These include the Greeks, Ukrainians, Slovaks, and Croatians.

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NUMBER OF IMMIGRANTS TO CHICAGO BY COUNTRY OF ORIGIN

1843	1850	1860	1870	1880	1890	1900	1910	1920	1930
Germany/ Norway 816	Ireland 6,096	Germany 22,230	Germany 52,318	Germany 75,205	Germany 161,039	Germany 179,738	Germany 182,289	Poland 137,611	Poland 149,622
Ireland 3	Germany 5,035	Ireland 19,889	Ireland 39,988	Ireland 44,411	Ireland 70,028	Ireland 73,912	Austria 132,063	Germany 112,288	Germany 111,366
	England 1,883	England 4,354	England 10,027	Canada 13,914	Sweden 43,032	Poland 59,713	Russia 121,786	Russia 102,095	Russia 78,462
	Scotland 610	Canada 1,867	Canada 9,648	England 13,045	England 28,337	Sweden 48,836	Poland 125,604	Italy 59,215	Italy 73,960
		Scotland 1,641	Norway 6,374	Sweden 12,930	Bohemia 25,105	Bohemia 36,362	Ireland 65,965	Sweden 58,563	Sweden 65,735
		Norway 1,313	Bohemia 6,377	Bohemia 11,887	Canada 24,297	Canada 34,779	Sweden 63,035	Ireland 56,786	Ireland 54,789
		France 883	Sweden 6,154	Norway 9,783	Poland 24,086	England 29,308	Italy 45,169	Czech 50,392	Czech 48,814
		Sweden 816	Scotland 4,197	Poland 5,536	Norway 21,835	Russia 24,178	Canada 31,321	Austria 30,491	Lithuania 31,430
		Switzerld 503	Netherlds 1,640	Scotland 4,152	Scotland 9,217	Norway 22,011	Hungary 28,938	England 26,438	Canada 30,172
		Netherlds 305	France 1,1418	Denmark 2,556	Russia 7,683	Netherlds 18,555	England 27,912	Canada 26,392	England 26,268

Note: This table was created from census data in the 1976 City of Chicago Department of Development and Planning publication, *The People of Chicago, Who we are and who we have been*. 1843 data is from the Chicago City Census. Other years are from the US Census and reflect number of foreign-born only.

INFLUENCE OF TRANSPORTATION, COMMERCE, AND INDUSTRY ON RESIDENTIAL PATTERNS

Chicago's lakefront setting, and the development of river, rail, and road transportation throughout the 19th century, greatly influenced where immigrants worked and lived. With its strategic location between the Great Lakes and the Mississippi River, Chicago was geographically poised to be the link between the urbanized eastern seaboard and the

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expanding Midwestern agricultural heartland. As early as 1848, the completion of the Illinois & Michigan Canal joined Lake Michigan with the Mississippi watershed, giving farmers the ability to bypass St. Louis and bring their products directly to market in Chicago. Massive grain elevators were built along the waterfront and later at the junction of river and rail. Lake vessels brought lumber from northern forests, which was loaded and unloaded in wharves along the Chicago River. Within just a few years of the first steam locomotive of the Galena and Chicago Union Railroad in 1848, Chicago became the epicenter of a growing transcontinental rail network. Rail lines fanned out in all directions, transferring agricultural products from the surrounding farmlands and manufactured goods from the north and southeast. With 3000 miles of track, 58 passenger trains, and 38 freight trains arriving and departing daily, Chicago was on its way to becoming the world's largest railroad center. At about the same time, the first plank roads opened on diagonal alignments from Chicago's center to points north and south.

Industrial and commercial development lined up along the city's river and burgeoning rail spines, and clustered around depots and rail yards. In the 1850s metal processing firms located on the west and north banks of the Chicago River just outside the Loop, with the North Chicago Rolling Mills producing rails, opening on the North Branch in 1858. Union Steel opened along the South Branch of the Chicago River in 1863, together with a lumber planing, milling and processing district that offered a job-rich resource for immigrants in Pilsen and other parts of the Lower West Side. By 1869 the Union Stock Yards were built by nine railroads to consolidate meat processing on the city's south side in what came to be known as Back of the Yards. By the late 1880s the south lakefront was on its way to becoming the locus of the steel industry in Chicago.

Attracted by jobs for unskilled laborers where English language skills were often not required, these industrial areas were a magnet for teeming immigrant populations. In an era when local transportation was unavailable, unreliable, or too expensive for the masses, immigrants established residential communities in the shadows of industry. Some of the first Swedish and German settlements were along the Chicago River just west and north of the Loop. Poles first settled along the North Branch of the River and the Milwaukee Avenue industrial corridor. Bohemians claimed the South Branch with its river edge industrial slips. The Irish and others carved out ethnic clusters in Bridgeport, surrounding by rail and river. Multi-ethnic enclaves set roots near the stockyards and the steel mills. While earlier Americans and the descendants of assimilated ethnics chose cleaner and more prestigious residential addresses along the lakefront or the growing boulevard system, recent immigrants went to the gritty sectors of town where the dirtiest but most accessible jobs were—just outside the industrial gates.

ARRIVAL IN NEIGHBORHOODS OF FIRST SETTLEMENT

Two locational factors operated as immigrants chose where to settle within Chicago. The industrial job magnets throughout the city drew unskilled laborers from among the many different ethnic groups. But although drawn together

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at work, immigrant groups separated and associated with their fellow countrymen to live. It is often commonly believed that newly arrived immigrants clustered in neighborhoods that contained their cohorts exclusively—that these clusters were closed ethnic ghettos. In fact, there was some mixing among European ethnics at the larger individual community level. The influence of ethnic churches, institutions, social clubs, and fraternal associations solidified group cohesion. The organization of Catholics as well as Lutherans into separate, national parishes, the establishment of ethnic fraternal and social organizations, and the businesses founded by members of each nationality to serve them, kept groups apart. By associating only with kinsmen in every aspect of life, de facto ethnic segregation did occur and persist. The structures built to house these life-centered institutions dominated ethnic neighborhoods physically, spiritually, and socially, and are what makes it possible for us today to identify ethnic neighborhoods.

At the same time, the existence of these distinct social, religious, commercial, and institutional entities within ethnic neighborhoods acted as a draw for even more newly-arrived immigrants from a particular country or ethnic background. Some geographic clustering was found at the micro-level, on a block by block basis. As these ethnic neighborhoods became overcrowded with new arrivals, some ethnics began spilling out into nearby residential areas. While not as easily identifiable as the churches, clubs, and hospitals, these areas are still tied inexorably to the city's ethnic heritage.

STRUCTURES BUILT BY FIRST SETTLERS

Neighborhoods of first settlement are considered those where a newly arrived immigrant group is the first to settle and build structures for their own occupation and use. Here immigrants had the opportunity to build new structures on unbuilt plots that specifically served their needs. Most European ethnic groups followed the same community-building pattern. Residential structures were built first, typically small cottages for an individual extended family, sometimes with outbuildings for small animals. As an owner became more prosperous, the cottage might be demolished or it might be moved to the rear of the lot, and a larger structure built at the front, having several separate flats—one for the owner and others to rent. In north side neighborhoods where many of the smaller structures were consumed by the Fire, the earliest structures are flat buildings dating from the 1870s. In areas outside the original burnt district, occasionally earlier buildings remain standing. All ethnic neighborhoods supported local businesses, and their first retail establishments were in similar cottage-type structures. Later masonry structures resembled flat buildings, with retail uses on the ground floor and apartments behind the store as well as upstairs.

Since so many of the 19th-century immigrants to America were religious, as soon as enough of their fellow countrymen were assembled in one area, they began meeting to establish a church or synagogue. These societies laid out construction and financing plans for impressive religious structures and compounds. Both Catholics and German Lutherans built religious complexes with structures to serve multiple needs—worship facility, elementary school and

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maybe a high school, residences for pastor/priests/nuns, and sometimes even gymnasiums and theaters. Many times Catholic congregations started with a combination church/school and then built a grander church later as finances permitted. Other times they simply built a modest church structure initially and then replaced it a few decades later. Other German Protestant denominations and other Protestant ethnics typically built just a church and perhaps a small parsonage which was, in effect, a residential structure owned by the congregation. Jews built impressive synagogues with smaller educational and meeting facilities attached, but unlike Catholic and many German Lutheran ethnics, Jewish children attended public schools. It was in these religious structures that the stylistic tastes of the respective ethnic groups are given greatest architectural expression. Often these religious institutions sponsored and built separate high schools, hospitals, orphanages, homes for the aged, and cemeteries, all to serve their own people. These institutional structures across our urban landscape are the most lasting reminder of the presence of a particular ethnic group.

Many ethnic groups built other non-religious, special-purpose community structures to suit their organizational and social needs. There were headquarters of fraternal associations, social clubs, theaters, community centers, turnvereins and Sokol halls. Some of these remain to serve their original purpose, while over the years many others have been converted to quite different uses. They are frequently identifiable by name plates, ornamentation reflective of their use, or expression in a favored ethnic architectural tradition.

ARCHITECTS, BUILDERS, AND ARCHITECTURAL TRADITIONS/ANTECEDENTS

The residential and commercial structures of the various ethnic groups bear a remarkable similarity to one another, despite which ethnic group constructed them. They reflect popular building styles, standard construction practices, and mass-produced building materials that were readily available. After much of Chicago's building stock was wiped clean in the 1871 Fire, architects and builders flocked to the city to rebuild. Throughout the late 19th century Chicago became a city of architectural innovation, with well-trained and highly accomplished architects setting a standard for good design. Architectural pattern books were developed and distributed by many local companies. Some of the city's notable architects were immigrants or the children of immigrants themselves, particularly Germans and Swedes, who designed for ethnic communities besides their own. Also among the arriving immigrants were carpenters and craftsmen skilled in all aspects of the building trade. Data from post-Fire building permits show that few owners built their own homes or businesses—they were built by professional builders and developers. With the manufacture of types of building products in the city, the same materials were available to professional builders as well as to individual homeowners who chose to build their own homes. If there were any distinctive vernacular ethnic structures before the Fire, they no longer exist. From the post-Fire historic built environment that remains, residential and commercial structures display a high level of architectural sophistication and standardization of materials based on style and time period, not ethnic affiliation.

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Preferences for particular architectural styles by certain ethnic groups do exist, however, for the construction of religious and community structures. The Gothic Revival style was widely used by Germans for both Catholic and Lutheran churches, with many examples dotting the city, from the grand to the more modest. The style is particularly meaningful for its associations with German emperors from the Middle Ages who vied with the Roman Pope for dominance. One of the finest practitioners of this style in Chicago was Henry J. Schlacks, a Chicago-born German-American architect who began designing for German congregations but eventually built for all the major ethnic groups. Poles favored the Renaissance and Baroque styles as a reminder of the glory days of the Polish commonwealth. One of the greatest architectural firms designing in this style for the Polish community was the German firm of Worthmann & Steinbach. The Byzantine style was popular for Jewish synagogues, and Greek or Ukrainian Orthodox churches. Jews in particular favored this style to refer to their Middle Eastern beginnings and to distinguish them from Christian houses of worship. Although the ethnic communities preferred particular styles, they selected architects who were expert but not necessarily from their own ethnic background.

ETHNIC SUCCESSION AND AREAS OF SECOND SETTLEMENT

By the late 19th century and early 20th century, it was possible for people in Chicago to live farther away from their places of work and commute daily. At first horse-drawn buses began operating, and then tracks for street railways were laid. By the late 1890s, the elevated structure starting making its way from the neighborhoods around the Loop. As ethnic areas became seriously overcrowded and immigrants themselves became more economically secure, ethnic groups were able to branch out, establishing new residential neighborhoods centered on new churches and ethnic institutions. In some cases this left areas of first settlement for newly arrived immigrants, while in other cases, new immigrant groups settled in. For example, the pioneers of the century of immigration, Germans and Swedes, began leaving their inner city north side neighborhoods by the turn of the 20th century for settlements farther north. On the northwest side in particular, Polish Downtown began to spill into areas originally settled by Germans, as their numbers continued to swell in the first decades of the 20th century.

Residential and commercial structures were easily adaptable for new groups moving in. Since their style and construction reflected general local preferences rather than specific ethnic requirements, residential buildings didn't change from one group to another. On commercial buildings, new signs were hung and new window displays installed that indicated a change in ethnic dominance in a neighborhood. Even religious structures and community facilities were adaptable. Protestant and Jewish congregations were more apt to move to new neighborhoods when their members did, leaving their buildings behind. As American Protestants moved out of Presbyterian, Congregational and Lutheran churches in inner neighborhoods, they were taken over by German or Swedish Lutherans or Roman

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Catholics. Synagogues were appropriated by Christians. Catholic parish complexes were more fixed, and if the originating ethnic group moved on, the parish was simply taken over by other Catholics.

UPWARD MOBILITY AND ASSIMILATION

By the end of the Century of Immigration in 1930, members of the pioneer groups, the Germans, Irish, and Scandinavians, had dispersed throughout the city and its suburbs. Most of their areas of first settlement had been resettled by others, although some outlying north side strongholds remained for Germans and Scandinavians, as well as south side centers for the Irish. Languages were fast losing ground as a distinguishing mark of ethnic culture. More cultural distinctions were left behind as third and fourth generations intermarried and assimilated. Identifiable neighborhoods for the second wave were still strong, although in the case of Jews, some of the first ports of entry had already been left behind. It wouldn't be until the massive changes in urban life that occurred after World War II that many of these areas were transformed. Still, despite the upward mobility of the ethnics that built these areas, the physical evidence of their settlement remains, giving testament to their achievements while serving new generations.

GERMAN IMMIGRANT SETTLEMENT IN CHICAGO (1843 - 1930)

Reflective of national trends, one of the earliest and dominant immigrant groups in Chicago were the Germans, whose rapid immigration coincided with the 19th-century growth of the city. By the end of the century, approximately 35% of Chicago's Germans were from northeastern Germany (Prussia, Pomerania, and Mecklenburg), 25% hailed from the southwest (Baden, Wurttemberg), 17 % from the northwest (Hanover, Brunswick, Schleswig-Holstein); 11% from the west (Rhineland, Hessen-Nassau); and 12% from the southeast (Bavaria, Saxony).

The 1843 Chicago city census was the first to classify country of origin, combining Germany and Norway together, and Ireland, as the only countries of origin. By 1860, German immigration to Chicago surpassed all other ethnic groups and remained at the top through 1910. By 1900, close to one-fourth of Chicago's population was estimated to be German by birth or heritage. From 1920, Germans became a shrinking percentage of the foreign born population, and of the city's total population, due in part to reduced immigration during World War I and an influx of many more different groups who began arriving at the turn of the 20th-century. (Note that beginning with 1890, the census began counting the children of foreign-born as "foreign stock")

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Census year	Foreign Born	Foreign Born/ Foreign Stock	Germans as % of Foreign Born	Germans as % of Total Population
1850	5,035		.321	.171
1860	22,230		.407	.203
'870	52,318		.362	.175
1880	75,205		.367	.149
1890	161,039	325,662	.357	.296
1900	170,738	428,201	.291	.252
1910	182,289	501,832	.233	.229
1920	112,288	421,443	.139	.156
1930	111,366	377,975	.129	.112

Upon arrival in Chicago, German immigrants formed their own enclaves. Prejudices were common in their new country, as the earliest German arrivals did not speak English and perhaps did not graciously accept American customs. As a result, they gravitated toward their own ethnic group creating residential enclaves around churches and establishing businesses and institutions to serve the German-speaking community. The first German settlement in Chicago, dating from the 1840s, was on the Near North side, south of Chicago Avenue near State Street. Also close to the central city was the first German settlement on the Near West Side, established by the mid-1850s near First Immanuel Lutheran Church (originally located on Roosevelt Road, just west of Blue Island Avenue), St. Francis of Assisi Roman Catholic Church (Roosevelt near Halsted) and the First German Reformed Church (near Roosevelt and Ashland). On the north side German Catholics first settled in both West Ridge and Lincoln Park around St. Henry's Church and St. Michael's Church, both founded in the early 1850s.

By the 1860s many prosperous Germans had expanded into what is now the Gold Coast on the Near North Side where many street names bear the names of German artists and poets such as Schiller and Goethe. Other German settlements appeared on the west side in West Town, which became a stronghold of German settlement through 1900, and in the Lower West Side near Damen Avenue and Cermak Road; on the south side in Bridgeport and Washington Heights; and on the north side in Lincoln Park.

Following the Great Chicago Fire of 1871, Germans moved farther outward from the burnt central district. The south side witnessed new German communities in the Armour Square, Grand Boulevard, South Chicago and the East Side

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community areas and Portage Park on the northwest side. Further movement continued into the already established German settlements in West Town, with both elites and working class Germans moving into Wicker Park, and the Lower West Side. As more and more areas were annexed into the city by the 1890s, transportation improvements and the establishment of city services allowed populations to settle in outlying communities.

In the last decades of the 19th century, German immigrant settlement began in the following communities: on the south side in Fuller Park, McKinley Park, New City, Englewood, West Englewood, Hegewisch, South Shore, Roseland; on the west side in Austin, South Lawndale, East Garfield Park and West Garfield Park; on the north side ... Lakeview; and on the Northwest side in Logan Square, Avondale and Belmont Cragin.

The first two decades of the 20th century brought an increasing residential population of German-Americans into the north side communities of Edgewater and North Center; into the northwest side communities of Albany Park, Dunning, Irving Park, Norwood Park and Jefferson Park; into the south side neighborhoods of Auburn-Gresham, Avalon Park Beverly, Chatham, and Greater Grand Crossing; into the southwest communities of Brighton Park, Chicago Lawn, Clearing, Gage Park, Garfield Ridge, and West Lawn; and into the West side community of North Lawndale.

Church Life and the Chicago German Community

Chicago's German churches tell a story about the beliefs and cultural identity of those who built, worshipped, and resided nearby. Indisputably, pre-1930 religious buildings in Chicago founded by German-immigrants have strong associations with German-American life in the 19th and early 20th century. German churches in Chicago, particularly Roman Catholic and Lutheran, were successful in providing to German immigrants a center for Americanization while also fostering ethnic ties. Through church societies, groups, liturgies and functions immigrants were provided cultural outlets, socialization, and an ethnic identity. Assistance was available in finding places to live and work and helping to overcome language barriers. For immigrant Chicagoans, the church was an institution that ethnic historian Ellen Skerrett believes "conferred a sense of belonging -- religiously, socially, and geographically." Finding a sense of belonging seemed increasingly important in a city where the population increased tenfold between 1850 and 1870.

German-Americans belonging to the Roman Catholic tradition or one of several Protestant denominations, all tried transplant their religious institutions here. According to Catholic Chicago historian Edward R. Kantowicz, Germans became the first immigrant group to organize national parishes in the United States. In Chicago, they began to organize and erect their own churches in the 1840s after initially attending non-German congregations. The first two were Protestant congregations -- the German Evangelical Association at Monroe Street and Wabash Avenue, and St. Paul's Evangelical United Church at LaSalle and Ohio Streets. Between 1872 and 1892 110 ethnic churches were

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founded by leading denominations in Chicago, including Roman Catholic, Lutheran, Methodist, Baptist, Congregational, and Presbyterian. Of these, Germans had erected 48, a number greater than any of the other ethnic groups. Of the 48, fifteen were Catholic, twenty were Lutheran, six were Methodist, three were Baptist, three were Congregational, and one was Presbyterian.

Most German churches were founded in the last two decades of the 19th-century, when German immigration crested. In 1900, there were 122 German churches within Chicago of which 74 were Lutheran, 24 were Catholic, 13 were Methodist, four were Baptist, three were Congregational, two were Reformed, and two were Adventist. With a decline in German immigration after 1920, the number of new German churches also declined.

Religious structures for German congregations, as well as other buildings serving the German community, were often designed by architects of German ethnicity. German architects typically maintained a cultural connection with their home country, particularly for architectural inspiration and ideas. In the mid and late 19th century, architecture in Chicago was greatly influenced by German-born architects. Some of the most prolific architects who designed for German congregations included Frederick Ahlschlager, Adam Boos, Henry J. Schlacks, William Brinkmann, Herman Gaul, and Worthmann and Steinbach. Typically, Lutheran and Roman Catholic congregations commissioned a complex of buildings over a period of years including a church, a school that met the spiritual needs of children yet furthered German language and culture, plus housing for the religious men and women who operated and served the congregation. Sometimes an auditorium or gymnasium was present. German congregations typically favored Gothic Revival styles for their churches, with some churches reflecting German Gothicism. These German Gothic Revival-style buildings in Chicago were designed to remind German immigrants of churches found in their homeland.

German Lutheran Churches in Chicago

During the peak period of German immigration, a substantial number of Chicago's German immigrants were Protestant, primarily worshipping in Lutheran churches. Lutherans in Chicago of this era were associated with governing synods that imposed particular doctrine and administration within their faith. Many 19th- and 20th-century German Lutheran congregations became part of the Evangelical Lutheran Church in America (ELCA) in 1988. The ELCA encompasses not only German, but Scandinavian and Eastern European immigrant groups. German congregations who merged into the ELCA include the Northern Illinois Synod, the Wartburg Synod, the United Lutheran Church in America, the Iowa Synod, and the Joint Synod of Ohio. The second largest group of German Lutherans was the Lutheran Church-Missouri Synod, founded in 1847 and based in St. Louis. By 1907, there were 41 Missouri Synod churches in Chicago. Other Germans were part of the Wisconsin Evangelical Lutheran Synod (WELS), founded by Germans in Wisconsin in 1850.

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The first German Lutheran congregation in Chicago was founded in 1846 as First Saint Paul Lutheran Church. It was then followed by the German Evangelical Lutheran Church of Missouri, Ohio and Other States (now Lutheran Church - Missouri Synod), established in Chicago in 1847. As the German population grew, so did the number of congregations. By 1900 the number of Lutheran churches reached 38 within the city of Chicago. The following is a list of many of the German Lutheran congregations that were established in Chicago prior to 1930 and their known locations. They are sorted by church name:

Name	Location	Community area	Founded	Previous and current addresses, church construction and architect (if known)
Bethany Lutheran Church	North Side	Edgewater	1905	1224 West Thorndale Avenue
Bethany Lutheran Church	West Side	Austin	1891	1701 North Narragansett Avenue
Bethel German Evangelical Lutheran Church	West Side	Humboldt Park/Austin	1873	Founded in Strongs Prairie, WI. Moved to Chicago in 1900. Gothic Revival-style church at 2101-05 N. Humboldt Blvd built in the 1900s. Relocated to 5968 W. Rice St by May 1918. Bethel Lutheran closed in 2006.
Bethel Lutheran Church	West Side	West Garfield Park	1891	Church located at Carroll Avenue near North 44 th Avenue, later at 130 N. Keeler Avenue at West End Avenue.
Bethel Lutheran Church (Evangelical Lutheran Bethel Kirche)	West Side	Humboldt Park	1894	1410 North Springfield Avenue/3900-04 West Hirsch Street, 1910 church designed by Worthmann & Steinbach
Bethesda Lutheran Church	North Side	West Ridge	1920	6803 North Campbell Avenue
Bethlehem Evangelical Lutheran Church	West Side	West Town		1465-71 North Paulina Street. Gothic Revival-style church built in the 1880s.
Bethlehem Lutheran Church	South Side	East Side	1874	10261 South Avenue H

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Christ English Lutheran Church	West Side	West Town/Austin	1891	Hoyne & Augusta 1891 – 1923; then 1511 N. Long Ave. since 1923
Christ Lutheran Church	Northwest Side	Logan Square	1885	Richmond & McLean (first church, 1885, burned and rebuilt 1896).
Concordia Lutheran Church	Northwest Side	Avondale	1891	2651-55 West Belmont Avenue at Washtenaw. Gothic Revival-style church built 1895.
Ebenezer Lutheran Church	West Side	North Lawndale	1901	1252 S. Harding Ave.
Emmaus Lutheran Church	West Side	East Garfield Park	1888	North California Avenue and Walnut Street (1888-1945); Lorel & Lemoyne (1947-48), 5440 W. Gladys (former Westminster Presbyterian Church) 1948-
Ephphatha-Deaf Lutheran Church	South Side	Chatham	1920	7956 S. Martin Luther King Dr.
Evangelical Lutheran Church of Our Savior for the Deaf	West Side	Humboldt Park	1896	2127 W. Crystal Street. Gothic Revival-style church built in 1904 from designs by Worthmann & Steinbach. Later at 1400 N. Ridgeway.
Evangelical Lutheran Church of Peace (Evangelisch Lutherische Separierte Gemeinde)	West Side/Northwest Side	West Town/Portage Park	1870	Wood and Iowa Streets. Moved to a new church constructed on the northwest corner of Mason and Cullom Avenues completed in 1923. A more permanent building was completed in 1928.
First Lutheran Church	South Side	Auburn-Gresham	1914	8300 S. Sangamon (church built 1916)
First Bethlehem Lutheran Church (Ev. Lutherische Bethelhems Schule)	West Side	West Town	1871	1649 West Lemoyne Street

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First Immanuel Lutheran Church	West Side	Near West Side	1854	First located at Roosevelt, just west of Blue Island Avenue; moved to Taylor and Sangamon in 1864. Since 1888 Gothic Revival church at 1128-32 South Ashland.
First St. John Lutheran Church (St. Johannis Lutheran Church)	West Side	West Town	1867 (dissolved 1974)	First located at Superior and Bickerdike (Bishop St.) (1867-1905); then at Walton & Hoyne from 1905-1974, Gothic Revival church at 921-25 N. Hoyne Avenue built in 1905 and designed by Worthmann & Steinbach.
First St. Paul Lutheran Church	North Side	Near North Side	1846	1301 North LaSalle St.
First Trinity Lutheran Church and Dreieinickets Evangelical Lutheran School	South Side	Bridgeport	1865	At Canal and 25 th Place (1865-1906); 635-45 West 31st Street at Lowe (1906-), Gothic Revival-style church built 1913 from designs by Worthmann & Steinbach
First Zion Lutheran Church	West Side	Lower West Side	1868	19th & Peoria (Johnson); church erected in 1868, enlarged and remodeled in 1886. Fire in 1979. Later merged with Pilgrim to form Beautiful Savior.
Gethsemane Lutheran Church	South Side	Fuller Park	1889	45th Pl. & Princeton
Golgotha Lutheran Church	South Side	New City	1910	67th (Marquette) & Wolcott
Good Shepherd Lutheran Church	South Side	West Lawn	1928	4200 W. 62nd St.
Grace Lutheran Church	South Side	West Englewood	1888	Originally located at 1672 Third Place, and then 6049 S. Marshfield. Merged with St. Stephen in 1969. Grace-St. Stephen merged into Calvary at 11249 S. Spaulding.

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Grace Lutheran Church (Evangelical Lutheran Gnadens Kirche)	West Side	South Lawndale	1901	4106 West 28th Street/2759 South Karlov Avenue. Gothic Revival-style church built in 1904.
Holy Cross Lutheran Church	South Side	Bridgeport	1886	3124 South Racine Avenue
Hope Lutheran Church	South Side	Chicago Lawn	1917	6400 South Washtenaw Avenue, Gothic Revival-style church built 1921, Worthmann & Steinbach, architects
Immanuel Lutheran Church	South Side	South Chicago	1873	9037-43 South Houston Avenue, Gothic Revival-style church, built 1907, Worthmann & Steinbach, architects
Jefferson Park Lutheran Church	Northwest Side	Jefferson Park	1924	5009 N. Northwest Hwy
Jehovah Lutheran Church	Northwest Side	Logan Square	1908	3740 -48 W. Belden Avenue. Gothic Revival-style church built in 1914 and designed by Worthmann & Steinbach.
Lord Jesus Lutheran Church	South Side	Brighton Park	1914	3042 West 38th Place
Lutheran Church of the Cross	South Side	New City	1929	Constructed a building at 6545 S. Springfield Avenue in New City. Dissolved in 2001.
Martin Luther Evangelical Lutheran Church	Northwest Side	Dunning	1918	Built a frame chapel at the corner of New England Avenue and Addison Street (date unknown), that was damaged in 1926. A brick bungalow church was then constructed and dedicated in 1927.
Messiah Lutheran Church	Northwest Side	Dunning	1924	6201 West Patterson

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Name	Location	Community area	Founded	Previous and current addresses, church construction and architect (if known)
Messiah Lutheran Church	South Side	Clearing	1924	6159 South Monitor Avenue
Mont Clare Evangelical Lutheran Church (Church of the Good Shepherd)	West Side	Austin	1920	Built first church building at Palmer Street and Nordica Avenue that was dedicated in 1921.
Mount Calvary Lutheran Church	North Side	West Ridge	1926	Mozart & Ardmore
Mount Olive Lutheran Church	Northwest Side	Irving Park	1917	Tripp & Byron
Nazareth Lutheran Church	South Side	Chicago Lawn	1917	3250 West 60th Street
Our Redeemer Lutheran Church	South Side	Englewood	1901	6430-34 South Harvard Avenue. Gothic Revival-style church built 1922-23 by architects Worthmann & Steinbach
Our Savior Lutheran Church	Northwest Side	Norwood Park	1921	6099 N. Northcott
Peace Lutheran Church (Evangelical Lutheran Friedens Kirche)	South Side	Brighton Park	1902	4300-08 South California Avenue. Gothic Revival-style church built 1911.
Pilgrim Lutheran Church	North Side	North Center	1912	4300 N. Winchester Avenue
Pilgrim Lutheran Church (South Side)	South Side	Garfield Ridge	1928	W. 52nd & Parkside (Merged with First Zion to form Beautiful Savior)
Resurrection Lutheran Church	North Side	Lincoln Park		1824 N. Burling Avenue
St. Andrew Lutheran Church	South Side	McKinley Park	1889	3654-58 South Honore Street, Gothic Revival-style church built 1895

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Name	Location	Community area	Founded	Previous and current addresses, church construction and architect (if known)
St. James Lutheran Church	North Side	Lincoln Park	1869	Located at Willow and Burling in 1869, later 2052-56 North Fremont Street; Gothic Revival church built 1916-17 designed by Worthmann & Steinbach
John Divine Lutheran Church	South Side	Beverly	1928	10511 S. Oakley Avenue
St. John Lutheran Church	Northwest Side	Portage Park	1875	4939 West Montrose Avenue
St. John's Lutheran Church	Northwest Side	Jefferson Park	1916	Occupied a church at 5201 W. Argyle Avenue in Jefferson Park.
St. Luke Lutheran Church	North Side	Lakeview	1884	1500 West Belmont Avenue
St. Mark Evangelical Lutheran Church	West Side	South Lawndale	1887	2301 -05 South California Avenue, Gothic Revival-style church built in 1895.
St. Mark's German-English Evangelical Lutheran Church	West Side	West Town	1883	Ashland Avenue and Augusta
St. Martini Lutheran Church	South Side	New City	1884	1622-24 West 51st Street, Gothic Revival-style church dates to the 1890s
St. Matthew Lutheran Church	West Side	Lower West Side	1871	2100-08 West 21st Street, 1887 Gothic Revival-style church designed by Frederick Ahlschlager, now missing its spire. Complex includes an 1882 two-story Italianate-style school at the sw corner of 21 st Street and Hoyne Avenue and an 1897 gymnasium-hall building built as three stories and shortened to one story in 1927.
St. Michael Lutheran Church	Northwest Side	Dunning	1927	8200 West Addison Street

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St. Paul Lutheran Church	Northwest Side	Belmont Cragin		5300 West Grand Avenue
St. Paul Lutheran Church	Northwest Side	Norwood Park	1903	5650 North Canfield Avenue
St. Paul Lutheran Church	South Side	South Shore	1888	7619 South Dorchester Avenue
St. Paul Lutheran Church	West Side	Austin	1886	846 North Menard Avenue
St. Paul's Evangelical Lutheran Church	Northwest Side	Belmont Cragin	1911	Built church in 1915 at Lawler and Dickens, purchased another church in 1922-23 at 4855 West Homer Street
St. Peter Lutheran Church	South Side	Grand Boulevard/Greater Grand Crossing	1871	3918 Dearborn from 1871 – 1923, 7400 Michigan from 1923 – 1955; 8550 South Kedvale Avenue (since 1955)
St. Peter's Church (Fourth German Evangelical United Lutheran St. Peter's Church)	West Side	West Town	1864	First located at Chicago and Noble, it later moved to Cortez and Oakley. As of 2008, located at 5450 West Diversey Avenue.
St. Phillip Lutheran Church	North Side	West Ridge	1893	2500 Bryn Mawr Avenue
St. Phillip Lutheran Church	South Side	Greater Grand Crossing	1926	6232 South Eberhart Avenue
St. Simon's Evangelical Lutheran Church (Evangelical Lutheran St. Simonskirche)	West Side	Humboldt Park	1889	3300 W. Pierce Street (at Spalding). Church completed by December 1890. Added a parish house in 1916. Began holding English services in 1915.

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Name	Location	Community area	Founded	Previous and current addresses, church construction and architect (if known)
St. Stephens Lutheran Church	South Side	Englewood	1886	910 W. 65th St./6458 South Peoria Street. Gothic Revival-style church built in 1909 and designed by William F. Burfeind.
St. Stephen's Lutheran Church	South Side	Armour Square/Englewood	1871	In 1871, they built a church at 25 th Street and Wentworth Avenue. Later moved to a new church built between 1911 and 1914 at 5654-58 South Sangamon Ave.
Tabor Evangelical Lutheran Church	South Side	Gage Park	1907	Built church at 53 rd and Maplewood in 1909.
Tabor Lutheran Church	Northwest Side	Albany Park	1906	3542 West Sunnyside Avenue
Trinity Evangelical Lutheran Church (Cent. Ill.) (Evangelisch Lutherischen Dreieinigkeits Gemeinde)	West Side	West Town/Austin	1870	Built a church in 1870 (remodeled 1893) at 742 North Ada Street (demolished November 2006), moved to 1400 N. Laramie Avenue in Austin in 1924. Austin church building constructed in 1924-25.
Trinity Evangelical Lutheran Church (Die Deutsche Evangelisch Lutherische Dreieinigkeits Gemeinde (Evangelischer Augsburger Confession))	South Side	Washington Heights	1881	On a rented lot on 103 rd Street between Vincennes and Elizabeth, chapel erected in 1881 and parsonage in 1883 (demolished in 1957). Buildings moved in 1885 to northeast corner of Beverly (Oak) and 100 th Place. In 1891, a new brick church building was constructed at 9995 S. Beverly Avenue designed by Frederick Ahlschlager. German services were discontinued in the 1940s.

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Trinity Evangelical Lutheran Church (later Holy Trinity)	South Side	South Chicago	1913	Constructed a combination church, parish house, and pastor's residence at 8611 S. Exchange Avenue in 1914. English services began in 1938. Moved to 83 rd and Crandon Avenue in 1962.
Trinity Lutheran Church	Northwest Side	Belmont Cragin	1895	2601 North Meade Avenue
Trinity Lutheran Church	South Side	Hegewisch	1887	13200 South Burley Avenue
Windsor Park Lutheran Church	South Side	South Shore	1913	2619 East 76 th Street
Zion Evangelical Lutheran Church	South Side	South Chicago/ Avalon Park	1881	9101 S. Burley Avenue, then 8455 South Stony Island Avenue
Zion Lutheran Church	South Side	Roseland	1882	356 East 109th Street
Zion Lutheran Church	South Side	Washington Heights	1870	9901 South Winston Ave.

German Roman Catholics in Chicago

Another denomination in Chicago with a large population of German immigrants is the Roman Catholic Church. Across the United States, German ethnics, including those of the Catholic faith, were the first to build what became known as "national parishes," that provided religious services in the immigrant's native language. During the term of Chicago's first Bishop, William Quarter, over one-third of the 50,000 Catholics in the Diocese were German while the other two-thirds were Irish. Prior to the establishment of German national parishes, there was only one German-speaking priest to conduct sermons at St. Mary's, Chicago's first Catholic Church. The bishop wrote to the Archbishop of Vienna, president of the Leopoldine Association, asking for assistance. The association was established to finance destitute German Catholic parishes in the United States. The bishop wrote: "Whereas many German Catholics have already settled here in Chicago, I indeed deplore the fact that they as yet have no church of their own; thus far they have the only church here in common with the Irish and the English."

On June 28, 1846, Chicago's Bishop Quarter, in cooperation with German Catholics, decreed the construction of two churches to serve the diocese's German-speaking Catholics. One was to be built on the north side and one on the

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south side in areas of German immigrant settlement. After securing financing, the two churches were constructed: St. Peter's, serving the south side and St. Joseph's, serving the north side. Both parishes are still operating in 2008; however, both are now in modern buildings. St. Peter's, formerly at Clark and Polk Street and now at 110 West Madison, was constructed in 1951-1953. St. Joseph's Church, at Hill and Orleans, dates from 1878, but was extensively modernized on its exterior in 1958.

Because of Bishop Quarter's efforts, the Chicago Catholic Archdiocese traditionally established both national and territorial parishes in neighborhoods across the city. Territorial parishes are English-speaking churches that are defined geographically. They are open to all Catholics who live within their boundaries, originally spaced every square mile. National parishes are defined by ethnicity or language and were established by newly arriving Catholic immigrants with no regard to geographical boundaries. Between 1880 and 1902, 140 national parishes were established during the tenure of Chicago's first Archbishop, Patrick Feehan.

As German immigrants moved outward from the central city, they established national parishes in their newly settled communities. Bishop James Duggan, who witnessed a rapid growth of parishes during his tenure from 1859-1869, called for additional help from religious orders of priests to staff the national parishes. The Redemptorist order (also known as the Congregation of the Most Holy Redeemer) along with the Benedictines and Franciscans were called to staff German parishes in Chicago with German-language speaking priests. The Redemptorists in particular had gained a reputation for effectively ministering to newly arriving German immigrants, so Bishop Duggan provided for the first permanent stay of Redemptorists in Chicago at St. Michael's Roman Catholic Church in February 1860.

Within its walls, the national Catholic parish often provided a full experience for its members. They became ethnic enclaves providing spiritual, educational, recreational, and social activities in a neighborhood. Typically, these parishes in Chicago occupied a church, rectory, school, and parish hall or even a large theater. Theaters were used for productions by church societies or other local productions, some of which may have had German associations. National parishes constructed large scale churches and an imposing complex of buildings often occupying a full city block, creating a striking and inspiring visual impact upon the surrounding built environment. Within Chicago, the German Catholic parish complex is an important historical link to immigration and settlement of German-Americans in neighborhood settings.

The importance the national parish had in sustaining culture and language in worship and daily life of the German immigrants is found in a speech delivered to Archbishop Feehan on his 25th anniversary as leader. A. C. Hesing led German Catholics in thanking him for allowing the development of the greatest number of national parishes in the history of the diocese:

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Our German language is to us the treasure that is inseparable with our being. We are better citizens, better men and better Christians if we give expression to our noblest feelings in our own tongue unhindered. It is the tie that holds us together, and it presents our duties to our country, and even to our God and Church, more forcibly to our souls than any other language, for its euphony even, touching our souls, leads us to prayer and to all that is good. This treasure cannot and shall not be torn from us. For it and for the preservation of our German parishes and parish schools we stake our best powers. Upon these two rests our steadfastness in the faith and our loyalty to religion and the Church. With our language we sacrifice the very essence, the peculiar character of which distinguishes us as a people; our children become estranged from us, and the best -- the soul, from which alone emanates true piety -- suffers injury. We desire to be faithful American citizens; we desire to remain devoted children of the Catholic Church, but we also desire to find an unhindered expression of the soul in our own language.

The following is a list of known German National Parishes in Chicago established before 1920:

Church name	Location	Community area	Address	Founded	Previous and current addresses, church construction and architect (if known)
Holy Ghost	West Side	West Garfield Park	4241 W. Adams	1896	Church and school finished in 1898 from designs by Henry J. Schlacks. Building later became St. Mel-Holy Ghost Chapel upon consolidation in 1941 with territorial St. Mel Church.
Holy Trinity	West Side	Near West Side	916 South Wolcott	1885	Combination church and school built in 1885 at Taylor and Lincoln Streets. Rectory built 1892. Holy Trinity Church, now Cardinal Stritch Foundation, replaced with a new building in 1959.
Immaculate Conception	South Side	Bridgeport	3101-05 South Aberdeen Street	1883	In 1891, a combination church, school and convent was built at 1045 West 31 st Street. Rectory completed in 1901 at 3111 S. Aberdeen Street. A Gothic Revival-style church built in 1908 from designs by Hermann J. Gaul still stands at the southwest corner of 31 st and Aberdeen.

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Church name	Location	Community area	Address	Founded	Previous and current addresses, church construction and architect (if known)
Our Lady of Perpetual Help	West Side	North Lawndale	1312 S. St. Louis	1898	A brick combination church and school building was constructed in 1898, a rectory built in 1899, and a convent at 3517 W. 13 th Place in 1916. Was consolidated in 1979. As of 2008, the church has been demolished.
Sacred Heart	South Side	Englewood	7000 S. Aberdeen	1894	Brick combination church and school building built in 1896 at the southwest corner of 70 th and Aberdeen, a rectory in 1895 (later the convent), and a rectory in 1913 at 7021 S. May Street. New Gothic Revival-style combination building in 1925-27 designed by Hermann J. Gaul. A third rectory built at 7020 S. Aberdeen in 1949; new convent in 1950 at 7021 S. May. Church/school building razed; rectory and convent still stand.
St. Aloysius	West Side	West Town	2300 West Le Moyne Street	1884	A combination church and school built in 1884. Replaced in 1892-93 with a new brick combination church and school at corner of LeMoyne and Claremont. The current church dates to 1963.
St. Alphonsus	North Side	Lakeview	2950 North Southport	1882	Limestone German Gothic Revival church designed by Adam Boos, Joseph Bettinghofer, and Conradi and Schrader. 1889-1890 (lower church) and 1894-1897 (upper church). Classical Revival style school at 1439 West Wellington Ave built between 1902 and 1903, designed by Henry P. Beiler. 3-story red brick Athenaeum at Oakdale and Southport built 1910-11, remodeled in 1939, and recently remodeled. 3 1/2-story brick rectory, built in 1925. School Sisters of Notre Dame 3 1/2 story Gothic Revival convent at 1456 West Oakdale Ave built in 1928. Atheneum, rectory and convent designed by Hermann J. Gaul.

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Church name	Location	Community area	Address	Founded	Previous and current addresses, church construction and architect (if known)
St. Anthony of Padua	South Side	Bridgeport	518 West 28th Place	1873	School and church built in 1873 at corner of Canal and 24 th St. New church at northeast corner of 28 th Place and Wallace Street in 1913-1914; a rectory at 518 W. 28 th Place; a school at 512 W. 28 th Place, and convent at 507 W. 28 th Place. Henry J. Schlacks was the architect. In 1968 church consolidated with All Saints Church.
St. Augustine	South Side	New City	5037-45 South Laflin	1879	Small frame church built in 1879 at Laflin near 49 th St. Temporary frame church at 51 st and Laflin in 1887-88. Replaced in 1891-92 with new Gothic Revival-style brick church. Old church demolished in 1924. Church finished in 1903-04 sanctuary designed by J. F. and J. P. Doerr (now demolished). Brick convent at 5245 S. Laflin Street; another convent at 5019 S. Laflin in 1897 (demolished 1957). Friary at 5045 S. Laflin Street in 1899 designed by John Schroeder. School at corner of 50 th Street and Laflin Street built between 1910 and 1912, designed by Hermann J. Gaul (still standing). Franciscan Herald Press offices built in 1920 at 1434-38 W. 51 st Street (still standing). Auditorium built at 5000 S. Bishop Street in 1924 (still standing). Parish church closed in 1990.

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Church name	Location	Community area	Address	Founded	Previous and current addresses, church construction and architect (if known)
St. Benedict	North Side	North Center	2201 West Irving Park	1902	First frame church was built in 1902, moved one block down and replaced with current Romanesque Revival-style church built in 1917-18, designed by Hermann J. Gaul. Complex of buildings includes a grade school (1902), rectory at 2215 West Irving Park Road (1909, enlarged 1948), parish hall (1905) at the corner of Irving Park Blvd and Bell Ave; convent at 3938 North Leavitt Street (1929), high school (1949-50) at Byron and Leavitt Streets, and gymnasium (1953).
St. Boniface	West Side	West Town	1352-58 West Chestnut Street	1865	Second west side German National Catholic parish. Temporary frame building at Chicago and Carpenter built in 1864; moved to Chestnut and Noble. School built in 1867; replaced in 1896 at 1346 W. Chestnut Street, designed by Schlacks and Ottenheimer (now demolished). New brick Romanesque Revival-style church and rectory at 921 N. Noble Street designed by Henry Schlacks in 1902. Sisters of St. Francis of Mary Immaculate, who staffed the school, moved into the old rectory at 1342 W. Chestnut Street. Church now closed and vacant.
St. Clara	South side	Woodlawn	Woodlawn at 64 th Street	1894	Established as a German parish, by 1910 it became a mixed parish. Between 1923 and 1928 church built at 64 th and Woodlawn in the Renaissance Revival style. Designed by Henry J. Schlacks. A rectory at 6415 S. Woodlawn in 1948.
St. Clement	North side	Lincoln Park	Deming Place and Orchard Avenue	1905	Established as a German parish, in 1912 it became a mixed parish. Church built in 1918 in the Byzantine-Italian Romanesque tradition; designed by George D. Barnett. Renovated in 1988.

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Church name	Location	Community area	Address	Founded	Previous and current addresses, church construction and architect (if known)
St. Francis of Assisi	West Side	Near West Side	817 West Roosevelt	1853	First German Catholic parish on the west side. Church built in 1853 at Clinton and Lexington Streets. Between 1886-1875 a second church built at Newberry and Roosevelt Road. Destroyed by fire in 1904. Current Gothic Revival style church designed by William J. Brinkmann. Moved back 32 feet in 1917 to for widening of Roosevelt Road.
St. Francis de Sales	South Side	East Side	10201 S. Ewing Avenue	1888	Mission of Sts. Peter and Paul in South Chicago. First established as a territorial parish at 102 nd Street and Avenue J, but was unofficially a German parish with German priests. Combination church and school built in 1910, rebuilt in 1927.
St. Francis Xavier	Northwest Side	Avondale	3041-43 North Francisco	1888	Founded in 1888 as a German mission of St. Aloysius. First combination church and school on Nelson Street near Francisco Avenue. New church-school in 1892. New school in 1906-1907 designed by William Brinkmann (addition, 1962). New Gothic Revival style church in 1927-1929 designed by Hermann J. Gaul.
St. George	South Side	Fuller Park	3924 South Wentworth Avenue	1884	Built to serve German Catholics who resided by the Union Stockyards. Church building in 1891-93 from designs by Adolphus Druiding, followed by a school in 1901. Convent in 1910 for the Benedictine Sisters at 3908 South Wentworth Avenue. Consolidated in 1969 with St. Cecilia, a territorial parish and church demolished.

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Church name	Location	Community area	Address	Founded	Previous and current addresses, church construction and architect (if known)
St. Gregory the Great	North side	Edgewater	5545 North Paulina Street.	1904	Built to serve German Catholics located between St. Henry's and St. Alphonsus. English Gothic Revival church designed by Comes, Perry and McMullen of Pittsburgh in 1926 (fire in 2003). School at 1627-43 West Bryn Mawr Avenue in 1935-37 designed by Vitzthum and Burns; high school at Bryn Mawr and Paulina designed by George S. Smith; convent at 5520 North Paulina Ave; gymnasium on Ashland Ave from 1947 by George S. Smith; rectory from 1908 at 1634 West Gregory Street.
St. Henry	North Side	West Ridge	6346 North Ridge	1850	First church built in 1851. Parishioners from Luxemburg served by German language speaking Redemptorist Fathers from 1861-1866. Third church built in 1905 and designed by Henry J. Schlacks (still standing).
St. Joseph	North Side	Near North Side	1101 North Orleans	1846	First German Catholic national parish on Chicago's North side at northeast corner of Cass and Chicago Ave. Current church at Hill and Orleans built in Gothic Revival style in 1878; modernized in 1958.
St. Martin	South Side	Englewood	5850 South Princeton	1885	Parish established on five donated lots and other property at 59 th and Princeton Avenue. Combination church and school in 1885 replaced new church in 1894-95. Henry J. Schlacks designed the church in the German Gothic Revival-style. New school built in 1909 and 1885 building became the church hall.
. Mary of the Assumption	South side	Riverdale	310 East 137 th Street	1886	Founded to serve German railroad workers in Riverdale. Renaissance Revival-style church built in 1957.

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Church name	Location	Community area	Address	Founded	Previous and current addresses, church construction and architect (if known)
St. Mathias	North Side	Lincoln Square	2310 West Ainslie	1887	Combination church and school built in 1888. Replaced with a Romanesque Revival-style church by Hermann J. Gaul at 2324 W. Ainslie St. in 1916. Rectory built at 2306 West Ainslie St. in 1909; convent at 4927 North Claremont Ave. in 1923; school built in 1924-25 at 4910 N. Claremont Ave.
St. Mauritius (St. Maurice)	South Side	McKinley Park	3615-19 South Hoyne	1890	Parish purchased 12 lots and built rectory at 2049 W. 36 th St. in 1890. Combination church and school built in 1891 at 2049 W. 36 th St. Built rectory at 3615 S. Hoyne Avenue in 1918 (still standing), and School Sisters of St. Francis moved into the old rectory. Mixed parish by the 1930s. New church built from designs by McCarthy, Smith & Eppig in 1936-37. Former church space became parish hall.
St. Michael	North Side	Lincoln Park	447 West Eugenie	1852	Branch of St. Joseph's on land donated by Michael Diversey at Cleveland and Eugenie Sts. Romanesque Revival-style church built 1866-69; Partly destroyed in 1871 Fire; rebuilt October 1872, designed by August Wallbaum. Church tower by Adam Boos in 1888. Remodeled and brick veneer added in 1913, designed by Hermann J. Gaul. Staffed by Redemptorist priests arriving in 1860. Grade school built at North Ave and Hudson in 1879-80 (demolished); high school built at 1660 N. Hudson in 1928-29 (now condos). Parish hall at 445 W. Eugenie St, built in 1899; rectory in 1896 at 1633 N. Cleveland Ave, both still standing.

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Church name	Location	Community area	Address	Founded	Previous and current addresses, church construction and architect (if known)
St. Nicholas	South Side	Roseland	11324 South State	1890	Gothic Revival-style church in 1896 designed by William J. Brinkmann at 113th Pl. and State St. 2-story brick school at 25 W. 113 th Place built in 1906 (William J. Brinkmann); rectory at 11335 South State St; convent in 1927 at 11352 South State St. School consolidated in 1972 and church in 1973.
St. Paul	South Side	Lower West Side	2236 South Hoyne	1876	School built in 1892 and church in 1897-99 from designs by Henry J. Schlacks. One of Chicago's finest examples of German Gothic Revival architecture.
St. Peter	South Side	Loop	110 West Madison	1846	Originally on Washington St. between Wells and Franklin Sts and later at Polk and Clark Sts. First German Catholic national parish on Chicago's south side. Current church in Loop built in 1951-53 and designed by Vitzthum & Burns.
St. Peter and Paul	South side	South Chicago	91 st and Exchange	1882	Combination church and school built in 1941 at 2938 East 91 st Street.
St. Philomena	Northwest Side	Hermosa	4126 West Cortland	1888	Founded in Hermosa in 1888 when it was a railroad suburb as a mission church of St. Aloysius. Frame combination church and school built in 1888 at Kedvale and Cortland Streets and later moved. New brick combination church and school built in 1901 from designs by William J. Brinkmann. New Gothic Revival-style church built 1922-1923 from designs by Hermann J. Gaul (fire, 1936).
. Raphael	South Side	West Englewood	Southeast corner of 60 th Street and Justine Avenue	1901	Combination church and school built in 1901-1903 at 6021 S. Justine Street. Rectory built north of it in 1902 (moved to 6012 S. Laflin in 1924), and convent at 6011 S. Justine in 1912. New church built at 60 th and Justine in 1915. New school built in 1941 at 6209 S. Paulina; third floor added to the convent in 1945.

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Church name	Location	Community area	Address	Founded	Previous and current addresses, church construction and architect (if known)
St. Theresa	North Side	Lincoln Park	1037 West Armitage	1889	Combination church and school building, constructed in 1890 destroyed by fire in 1959. Current church, designed by Fox and Fox, completed in 1963.
St. William	Northwest Side	Montclare	2600 N. Sayre	1916	Frame church built Wrightwood and Newland Ave. New combination church and school built at 2555 N. Sayre Ave in 1922. New brick school at 2535 N. Sayre Avenue in 1949; plans were drawn for a new church, convent at 2601 N. Sayre Avenue, and a rectory at 2600 N. Sayre Avenue in 1957.

In the late 1910s, institutionalized ethnic fragmentation came to an end for Chicago's Catholics. When Cardinal George Mundelein was appointed as Archbishop of Chicago in 1915, he recognized the importance of the national parish to the archdiocese's immigrants. Having been raised in a German national parish in New York, he was aware of how the ethnic parish helped immigrants adjust to their new country and kept them close to the Catholic Church. However, he objected to the establishment of further national parishes, a policy that was contrary to the policies of his predecessors, and what many considered an "Americanization" policy. When new parishes were necessary, he established only territorial parishes with a pastor who spoke both English and the language of the group the parish would serve. Furthermore, the codification of canon law in 1918 (Canon 216) discouraged the establishment of new ethnic or national parishes by requiring special permission for their construction. Although this change in Canon law ensured the preservation of existing national parishes, ethnic groups, particularly German Catholics, began to assimilate and attend territorial parishes. By the 1960s, the Archdiocese of Chicago began consolidating parishes following an exodus of city residents to the suburbs. Many German national parishes were eliminated in favor of territorial parishes leaving parish buildings vacant, while others were immediately razed.

Evangelical and Reformed Churches

Another Protestant congregation with a large number of German members was the German Evangelical Synod of North America. Headquartered in St. Louis in the 19th century, this denomination later joined with four other bodies to form the Evangelical Synod of North America. These bodies included the German Evangelical Church Association of Ohio, German United Evangelical Synod of the East, Evangelical Synod of the Northwest, and the United Evangelical Synod of the East. In 1934, the Evangelical Synod of North America and the Reformed Church of the United States

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merged into the Evangelical and Reformed Church. By 1957, the Evangelical and Reformed Church became part of the United Church of Christ. The following is a list of known German Evangelical Churches in Chicago of the 19th- and early 20th-century:

Name	Location	Community Area	Founded	Previous and current addresses, church construction and architect (if known)
Bethany German Evangelical Church	North side	North Center		Corner of Irving Park Road and Paulina
Bethel German Evangelical Church	South side	Roseland		Corner of 11401-11 South State Street Church built in 1916 from designs by W. C. Jones, architect.
Bethlehem German Evangelical Church	North side	Lincoln Park		Corner of Diversey Avenue and Magnolia Street
Christus German Evangelical Church	West side	East Garfield Park		3009 Lexington Street
Church of Peace German Evangelical Church	South side	New City		Corner of 52 nd Street and Justine Avenue
Epiphany German Evangelical Church	North side	North Center		Corner of Roscoe Street and Claremont Avenue
First English German Evangelical Church	Northwest side	Logan Square		3070 Palmer Square
Gethsemane German Evangelical Church	Northwest side	Irving Park		St. Louis Avenue, north of Irving Park Road
Golgotha German Evangelical Church	West side	Austin		corner of Central Avenue and Chicago Avenue
Immanuel German Evangelical Church	South side	Grand Boulevard		Corner of 46 th Street and Dearborn Street
Johannes German Evangelical Church	North side	Garfield Park		Corner of Garfield Avenue and Mohawk
Nazareth German Evangelical Church	Northwest side	Logan Square		Campbell Avenue near Fullerton Avenue
Philippus German Evangelical Church	South side	McKinley Park		Corner of Archer Avenue and 35 th Street
St. Andrew German Evangelical Church	West side	South Lawndale		Corner 28 th Street and Karlov Avenue

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St. John German Evangelical Church	Northwest side	Logan Square		Corner of Moffat and Campbell Avenue
St. Luke German Evangelical Church	South side			Corner 62 nd Street and Green
St. Markus German Evangelical Church	South side	Bridgeport		Corner 35 th Street and Union Street
St. Mathew German Evangelical Church	West side	Humboldt Park		Corner Iowa Street and Washtenaw Avenue
St. Nicolas German Evangelical Church	Northwest side	Avondale		
St. Paul German Evangelical Church	North side	Lincoln Park		Corner of Orchard Street and Kemper Place
St. Paul German Evangelical Church	North side			Rosehill
St. Peter German Evangelical Church	West Side	West Town		Corner Oakley Avenue and Cortez Street
St. Petri German Evangelical Church	South side	East Side		Corner of 103 rd and Avenue L
St. Stephan German Evangelical Church	Northwest side	Hermosa		Hermosa
Salem German Evangelical Church	South Side	Armour Square		218 W. 25 th Street
Trinity German Evangelical Church	West side	Lower West Side		Southwest corner 22 nd Street and Damen Avenue
Zion German Evangelical Church	West side	Lower West Side		Corner of Ashland Avenue and 12 th Place
Zion German Evangelical Church	South Side	Auburn Gresham		Auburn Park
Zion German Evangelical Church	South Side	Washington Heights		Washington Heights

The following is a list of known German Reformed Church in the U.S. churches in Chicago in the 19th - and early 20th - century:

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Name	Location	Community Area	Founded	Previous and current addresses, church construction and architect (if known)
First German Reformed Church	West side	Near West Side	1865	1517 West Hastings Street, relocated to Forest Park, IL in 1927
St. Thomas Reformed Church	Northwest side	Portage Park		Northeast corner of Grace Street and Laverne Avenue
rd Friedens Reformed Church	North side	Lakeview		1028 West Wellington Avenue

Other Denominations

According to Rudolph A. Hofmeister in his book, *The Germans of Chicago*, most German churches in Chicago were founded from 1881 when German immigration crested to about 1900. The following are other denominations with pre-1930 German congregations in Chicago with possible extant historic buildings:

Advent Christian

- German Advent Christian, 274 Augusta

Adventist

- North Side Seventh Day Adventist Church (German), 2318 W. Roscoe Street

Congregational

- Christ German Congregational Church, Bridgeport, 3135 S. Racine Avenue
- Jefferson Park Trinity Congregational Church, Jefferson Park, Winona Avenue near Carmen Avenue
- Pilgrim German Congregational Church, Humboldt Park, corner of Thomas and Avers
- St. James German Congregational Church (St. Jakobis Evangelical Congregational Church), Near North Side, founded 1896, church building purchased in 1897 at 1718-22 N. North Park Avenue (at St. Paul Avenue)
- St. Trinity German Congregational Church, Jefferson Park, 5216 Winona

Baptist

- First German Baptist Church, Corner of Superior and Paulina
- Second German Baptist Church at Aberdeen and Erie in 1863, later at Burling and Willow
- Colehour Baptist Church (German), Colehour
- Fifth Avenue German Baptist Church, corner of 27th Street and Wells
- Humboldt Park Baptist Church (German), 1857 N. Spaulding
- Immanuel Baptist Church, corner of Newport and Damen

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- South Chicago German Baptist Church, 3505 E. 107th Street
- Third German Baptist Church, Winchester Avenue near Roosevelt Road
- Wabansia Avenue German Baptist Mission, Wabansia Street and Winchester Avenue

Methodist Episcopal

- Brighton Park German Methodist Episcopal Church, corner of Hamilton Avenue and 36th Street
- Centennial German Methodist Episcopal Church, Lakeview, corner of Wellington and Sheffield Avenue (demolished)
- Center Street German Methodist Episcopal Church, northwest corner of Dayton Street and Armitage Avenue
- Clifton Park Avenue German Methodist Episcopal Church, corner of 15th Street and Drake Avenue
- First German Methodist Episcopal Church, 1250 Clybourn Avenue, later 834 W. Armitage, Lincoln Park, Gothic Revival-style church, built 1927-28, Carl W. Westerlind, architect
- Fourth German Methodist Episcopal Church, Augusta Avenue near Damen Avenue
- Immanuel German Methodist Episcopal Church, Cermak Road near Wolcott Avenue
- Memorial German Methodist Episcopal Church, corner of McLean Avenue and Drake Avenue
- Morgan Street German Methodist Episcopal Church, 5332 South Morgan Street
- Robey Street German Methodist Episcopal Church, 1037 South Damen Avenue
- St. John German Methodist Episcopal Church, 2445 North Maplewood Avenue
- Second German Methodist Episcopal Church, corner of 28th and Princeton Avenue
- Wentworth Avenue German Methodist Episcopal Church, 3829 South Wentworth Avenue

United Brethren

- First German United Brethren Church, corner of Damen Avenue and Eddy Street
- Second German United Brethren Church, corner of Giddings Street and Lawler Street

German ethnic educational facilities

As early as the 1850s, Chicagoans of German extraction had an active role in Chicago's public school system. Many served on the school board and influenced the direction of education in Chicago. German language was taught in the public schools from the 1860s until 1889 when a law was passed mandating English as the language of instruction. Gymnastics or physical education was introduced into the public school curriculum as a direct result of German efforts. The impact of the Germans on public education in Chicago is reflected in the numerous schools named for prominent German politicians, educators, philanthropists, bankers, and poets. Aside from public schools, private and parochial schools were also German influenced. The first German school in Chicago was erected in 1842, with the first all German language school established in 1846. According to Rudolph A. Hofmeister, German schools, including evening German language schools, "mushroomed" in Chicago after 1860. Religious grade and high schools

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like Josephinum High School, established in 1890 at 1515 North Oakley, supported by German churches, perpetuated German language and culture in a faith-based setting. Germans also founded institutions of higher learning and specialized fields. Examples include St. Ignatius College, established in 1870 by German Jesuits, which became known as Loyola University after 1909; the Siebel Institute of Technology in 1872, which specialized in brewing and baking; and the German Homeopathic College at Noble Street and Milwaukee Avenue in 1891.

Charitable institutions, health care facilities and cemeteries

Germans also founded health care facilities and other charitable institutions to serve their own ethnic group. The first German hospital was Alexian Brothers Hospital founded by Doctors Schmidt and Wagner in 1866. In the following year, a hospital building was constructed at Dearborn and Schiller that later burned in the Fire of 1871 and was rebuilt. Between 1896 and 1898, a new six-acre Alexian Brothers hospital complex was completed in the 1500 Block of North Park Avenue in the Lincoln Park community and which operated at the site until it was sold in 1976. Another German hospital was St. Elizabeth Hospital. It was founded 1887 by The Poor Handmaids of Jesus Christ, an order of German Roman Catholic nuns, at 1431 N. Claremont in the West Town community. This order of religious women also established St. Anne Hospital, a tuberculosis sanitarium, in 1903 at 4900 W. Thomas Street in Austin. In 1908 it became a general hospital. Another health care facility was the German Hospital, founded in 1884 at 2225 Lincoln Avenue in the Lincoln Park community area. New buildings were constructed in 1887 and 1910, and following World War I, the German Hospital was renamed Grant Hospital. More specialized care came with the founding of St. Agnes Hospital at 693 Halsted Street in 1911 and the German Evangelical Deaconess Hospital at 54th Place and Morgan Avenue in 1906 and operated by the German Evangelical Synod of North America. Children were cared for at Angel Guardian German Catholic Orphan Society of Chicago, founded in 1865. Ten acres of land were purchased initially on the north side at Devon and Damen Avenues in the West Ridge community area and a complex of buildings was constructed over time for the orphanage.

Formal burials for Germans occurred in cemeteries dedicated to German ethnic groups. The German Angel Guardian Orphan Society was the largest operator of Catholic cemeteries in the 19th century, and maintained four major cemeteries for German burials. Since many Germans were located on the Nord Seit (North side), these cemeteries tended to be in the communities of Lakeview, Uptown and West Town, once located outside of the city limits. They include St. Boniface Roman Catholic Cemetery, a 38-acre cemetery at Clark Street and Lawrence Avenue in Uptown that opened in 1863 as the first German cemetery in Chicago. Nearby Wunder's Cemetery at Clark Street and Irving Park Road, a cemetery named for pastor Henry Wunder, was established as a Protestant cemetery in the late 19th century. In West Town, St. Henry's Cemetery, established in 1863 at Devon and Ridge Avenues, was another final resting place for German Catholics. On the south side, St. Mary Cemetery was established in 1888 at 87th Street and

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Hamlin Avenue. Although much of the cemetery falls in the south suburban community of Evergreen Park, a portion may fall within the city limits.

Organizations and societies

To reinforce their ethnic identity, the Germans actively established a wide variety of organizations and societies in Chicago. These included social clubs and lodges, turnverein or athletic clubs, political groups, professional groups, and mutual aid societies to assist newly arrived immigrants. One of the earliest documented German clubs in Chicago, the Catholic-based St. Peter Verein, was founded in 1847. The first German lodge, the Robert Blum Lodge, No. 58 the Odd Fellows, was founded in Chicago in 1849. Not surprisingly, the Germans also founded Illinois' first foreign language Masonic Lodge, the Germania Lodge No. 182 in Chicago in 1855. By 1935, there were 452 active German clubs in the Chicago area published in the German language newspaper, the *Abendpost*. This number dropped considerably with decreased immigration to the U.S. and a growing anti-German sentiment following World War I. As an active ethnic group of the 19th and early 20th century in Chicago, German social club and lodge buildings are important indicators of the community life of one of Chicago's most populous immigrant groups. Many German clubs in Chicago met in neighborhood halls built on prominent sites, with meeting spaces on the upper floors of the building. Other organizations, such as cultural groups, met and performed ethnic works in neighborhood theaters and church halls that catered to ethnic clientele.

As Germans began to assimilate into American life, they founded ethnic based city clubs. City clubs were prevalent in Chicago, where businessmen and professionals could socialize amongst the elite. As expected, German city clubs were exclusively for socialization amongst those of German descent. These city clubs were architecturally distinctive, reflecting the prestige of their members. One such group for prestigious and elite German Chicagoans was the Germania Club, founded in 1865. Its beginnings were as a men's chorus, the Germania Mannerchore. Renamed the Germania Club in 1902, this group first purchased land in 1886 at Clark Street and Grant Street (Germania Place) and three years later began construction of a new city club building from designs by the architectural firm of Addison and Fiedler. The monumental Romanesque Revival-style building, with German Neoclassical detailing, was completed in 1889. Another city club was the Steuben Club, which built a Gothic Revival-style skyscraper building from designs by the architectural firm of Vitzthum and Burns in 1929 at 182-194 West Randolph Street. For the use of its German-American members, the building housed athletic facilities, private dining rooms, and other lounge and meeting room for gathering and socialization. Other prominent clubs included the German Club of Chicago, once located at 832 West Leland Avenue; the German Society of Chicago at 153 North LaSalle Street; the Germanistic Society of Chicago, once at 332 South Michigan Avenue; and the Chicago Branch of the German American National Alliance, once at 139 North Clark Street but disbanded in 1919.

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Other German groups in Chicago were region-based, such as the Schwaben Verein, the Rheinischer Verein, or the Bavarian Women's Society of the Town of Lake; religious based such as the Katholischer Vereinsbund von Illinois founded in 1893; professional groups such as German Medical Society of Chicago founded in 1897 for German physicians and the German Press Association; charitable groups such as the German Aid Society from 1853 and the Gegenseitiger Unterstutzungsverein von Chicago (Mutual Support Club of Chicago); or culturally based groups such as German theaters, opera, and singing societies or Gesangs (choirs). Chicago's Orchestral Association, now known as the Chicago Symphony Orchestra, has roots in the German community. Its first conductor, Theodor Thomas, was German-born. To protect and collect the history of Germans in the area, the German-American Historical Society of Illinois was formed. At one time this group was located at 5 South Wabash Avenue.

Athletic clubs were also essential to the German community, such as the Turn-Verein. Turn-Vereins were clubs that were founded in many German-American communities across the United States. Turnerism goes back to its founder Friedrich Ludwig Jahn, a teacher of gymnastics who established the society in Germany in the early 1800s. The Turners held the philosophy "a sound mind in a sound body," which included a regimen of physical training based on scientific principles. One such building associated with this movement is the Turn-Verein Lincoln (Lincoln Turners), at 1015 W. Diversey Parkway in the Lake View community area. Another well-known turner group is the Central Turn-Verein.

Although German communities were established in the 1850s and 1860s, it was following the Great Fire of 1871 that areas on the north and west sides of Chicago became widely recognized German neighborhoods and business districts. In Lincoln Park's Old Town neighborhood, bounded by Division, LaSalle, Armitage, and Halsted Streets a number of German institutions were established in the area including the Germania Club and the highly-attended St. Michael Roman Catholic Church. It was here that a business district known as "German Broadway" was established on North Avenue between Clark Street and Clybourn Avenue. Along North Avenue were numerous German-American owned businesses where German was principally spoken. In the West Town community, German business districts were established along Milwaukee Avenue at the intersections of Division Street and North Avenue. German businesses in the early 20th century businesses gravitated to Lincoln Avenue, with business districts emerging at major intersections with this diagonal thoroughfare in the Lakeview and North Center communities. In the south side community of Washington Heights, a German-American business community emerged at 103rd Street and Vincennes Avenue. Also on the south side was Mount Greenwood where, by 1897, German taverns and restaurants emerged on 111th Street to serve railroad and horse traveling mourners following funerals at nearby cemeteries that were located a far distance from many Chicago neighborhoods.

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German immigrants who came to Chicago in the 19th and early 20th century worked diligently to build profitable businesses, particularly as shopkeepers. Many Germans through the 1880s were recognized as shoemakers, bakers, butchers, cigar makers, furniture and wagon makers, coopers, and upholsterers. Unskilled German-American laborers worked in the textile and tobacco industries. Yet, some businessmen of German extraction were highly successful builders of industry, including clothiers, packers and brewers. The brewing industry in Chicago, in particular, was one that was overwhelmingly German-American owned. According to Bob Skilnik in his book *Beer: A History of Brewing in Chicago*, there were 32 breweries in Chicago by 1860 and over 156 breweries that once produced in Chicago, many of which were owned and operated by German ethnics. Germans operated breweries for Germans, who appreciated beer more than other ethnic groups in Chicago. German architects designed a new industrial building type in Chicago for this specific industry. Some better-known breweries included: Lill & Diversey Brewery, Chicago's first brewery; Conrad Seipp, founded in 1854 and once located at 27th Street and Lake Michigan; the West Side Brewing Company; the Northwestern Brewing Company on Clybourn Avenue; the F. J. Dewes Brewing Company (City Brewing Company); the architecturally-significant Schoenhofen Brewery Administration Building (1886) and Powerhouse (1902) at 18th Street and Canalport Avenue; the 1890s Albert Schwill Brewery at 3939 East 103rd Street; the Best Brewing Company of Chicago at 1301-1325 West Fletcher Avenue from 1895-96; and the Standard Brewery at 3801 West Grand Avenue.

Beer and associated tavern life was an important aspect of socialization and family life for German immigrants. Dotting the city were beer gardens and numerous local taverns on neighborhood corner lots. Many of the local corner taverns of the late 19th-century were constructed as retail outposts of major U.S. brewers for promotion of their product. Contemporary Midwestern brewers such as Schlitz and Pabst Brewing Company were constructing saloons, known as "tied-houses," to increase consumption of their product in Chicago. Hiring German ethnic architects in Chicago such as Emil Frommann and Paul Gerhardt, these retailers selected corner locations with two handsomely designed street facades to market their draft beer. According to Bob Skilnik, fifty-seven Schlitz saloons were constructed in Chicago from 1897 to 1905 including those at 94th Street and Ewing Avenue; 35th Street and Western Avenue; Division Avenue and Wood Street; Damen Avenue and Belmont Avenue; and Southport Avenue and Belmont Avenue. On these buildings are handsome terra cotta reliefs of the Schlitz logo. Likewise, At least ten tavern buildings in Chicago were designed and constructed by Paul Gerhardt for the Pabst Brewing Company between 1898 and 1910. Most of these retail outposts were built in established German communities to target German clientele.

The German press also had a presence in Chicago. Although many 19th century publications for the German community were in German, others were published in both languages. German language newspapers in Chicago included the *Illinois Staats-Zeitung* (1848-1922), *Abendplatt*, *Chicagoer Arbeiter-Zeitung* from 1872, *Chicagoer Frauen Zeitung*, the *Chicago Freie Presse*, *Chicagoer Volks Zeitung*, *Chicago Abend-Zeitung*, *Chicago Sonntags-*

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Zeitung (1854-1867), *Tagliche Illinois Staats-Zeitung* (1851-1862), *Handels & Industrie Zeitung*, *Illinois Volkszeitung* (socialist), *Abendpost* and the *Katholischer Jugendfreund* (Catholic Young People's Friend) beginning in 1877.

The German community monumentalized their heritage through public sculpture in Chicago. Well-represented are figures important in German history and in the German community. The Johann Christoph Friedrich von Schiller monument in Lincoln Park is a bronze figure of the German playwright and sculptor. East of Stockton Drive at Webster, the Chicago Citizens of German Descent dedicated the sculpture in 1886. The Theodore Thomas Memorial, also known as the "Spirit of Music," is a bronze figure erected in 1923 in honor of German-born Theodore Thomas, the founder and first conductor of the Chicago Symphony Orchestra. A bronze monument to Johann Wolfgang von Goethe, erected in 1913 in Lincoln Park at the southeast corner of Diversey Parkway and North Sheridan Road, memorializes the German poet. On its base it reads, "To Goethe, The Master Mind of the German People, The Germans of Chicago, 1913." Another sculpture is located in Washington Park, near East 55th Street and Cottage Grove Avenue. The bronze figure of Gotthold Ephraim Lessing, an 18th-century German dramatist and critic, was dedicated in 1930 and created by artist Albin Polasek (1879-1965). Another park holds the Fritz Reuter monument, erected in 1893. The bronze statue, located in Humboldt Park, was dedicated "in warm admiration of the true German peoples' writer by the Germans of Chicago." It commemorates the 19th-century German novelist. Another figure in Humboldt Park commemorates the park's namesake, Alexander von Humboldt, who was a writer, geographer and geophysicist.

The Decline of German Ethnicity in Chicago

Despite the strength in numbers, wealth, and prosperity of the German community in Chicago, its cultural presence declined precipitously in the first decades of the 20th century. German culture in Chicago, which was at its height in the mid 1910s, began a tailspin from which it would not recover. As the United States fought against the German nation in 1917, many German-Americans vocalized allegiance to their homeland by aiding German war efforts, even though the United States had remained neutral for the previous 2 1/2 years. Consequently, when the United States entered the war in 1917, the reputation and loyalty of German-Americans was called into question by native-born or naturalized Americans. At the end of the First World War, a furious Americanization campaign led to the collapse of German culture nationwide. In Chicago, Teutonic names were eradicated from Chicago Public Schools, street names, and town names. German language instruction also was suspended in the public schools. The neighborhood church and school, once a focal point of not only religious, but neighborhood and cultural life for thousands of immigrants, began experiencing a decline in membership. Directly interconnected with the German ethnic church were the hopes of sustaining ancestral culture and language for generations. Although some neighborhoods maintained their German character well into the 20th century, signs of assimilation began occurring. Fewer services were conducted in the

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German language. Even though some masses were still conducted in German, it became very difficult to find priests and ministers who would continue the language tradition.

According to *Historic City: The Settlement of Chicago*, by 1910, the children of Chicago's German immigrants outnumbered their parents two to one, and third and fourth generation German-Americans were assimilated into American culture. Many Germans began to deny their ethnic background by the late 1920s. According to German Chicago historian Melvin G. Holli, the war had damaged German ethnic, linguistic, and cultural institutions in the United States beyond repair, and what was left was eliminated after Nazism. Today in Chicago, there is no German American museum or archive dedicated to their ethnic history, when many other ethnic groups such as the Irish, Polish, Lithuanians, Mexicans, and African Americans have a cultural center. German-American ethnic history has all but vanished. Nevertheless, buildings that remain in Chicago's streetscapes are visual reminders of a past culture that gave comfort to German immigrants who arrived in a new and foreign city.

IRISH IMMIGRANT SETTLEMENT IN CHICAGO (1843 – 1930)

One of Chicago's largest first wave immigrant groups was the Irish, who arrived from the northwestern European country of Ireland in the 1830s. Early newcomers were lured to construction jobs on the Illinois and Michigan Canal, begun in 1836, which linked Lake Michigan with the U.S. inland river system via the Illinois River. Just three decades later, Chicago became the fourth largest Irish city in America behind New York, Philadelphia and Boston who received many Irish arrivals in the mid 19th century. Irish immigration to America intensified following "The Great Famine" in Ireland, which lasted from 1845 until 1852. The famine was a direct result of potato crop failures attributed to late blight disease. Starvation and disease penetrated the country causing the loss of nearly one million Irish. An additional 1.5 million Irish emigrated to escape harsh economic, living and political conditions.

From 1860 through 1900 in Chicago, the Irish were a close second to Germans as a foreign-born group. However, by 1910 their immigration numbers dropped significantly behind a large number of Eastern Europeans from Austria, Russia, and Poland.

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Census year	Foreign Born	Foreign Born/ Foreign Stock	Irish as % of Foreign Born	Irish as % of Total Population
1843	773			
1850	6096			
1860	19,889		.364	.182
1870	39,988		.277	.134
1880	44,411		.217	.088
1890	70,028	176,358	.155	.160
1900	73,912	225,900	.126	.133
1910	65,965	204,821	.084	.094
1920	56,786	199,956	.070	.074
1930	54,789	193,555	.064	.057

Adjusting to a new life in Chicago was perhaps not as difficult for the Irish as for other ethnic groups since there was no language barrier. Nineteenth-century Irish immigrants initially secured jobs building the Illinois and Michigan Canal and settled in Bridgeport, the northeastern terminus of the canal. The earliest Irish lived in the central city, migrating outward following the Great Chicago Fire of 1871. After the fire, most Irish-Americans resided on the south and west sides, with a small settlement of Irish on the north side. Most first generation Irish worked as laborers in the meat-packing plants, brickyards, and other burgeoning Chicago industries, settling in communities nearby workplaces and establishing Catholic parishes. Between 1870 and 1890, the majority of Irish immigrants held blue-collar jobs, with half of Irish men in Chicago working as unskilled laborers and almost three-quarters of women working as domestic servants. Although the number of Irish immigrants working as professionals or business owners did increase modestly by the turn of the 20th century, the majority of Irish-Americans in Chicago were still blue-collar.

As English speakers, the Irish in Chicago were the most dispersed of ethnic groups, since language did not require them to congregate in specific areas like German and Polish immigrants. Yet, shared language also allowed the Irish to influence the growth of their rising Midwestern city by achieving high ranks in city government, the police and fire departments, and public schools. Politics had become equated with Irish-Americans in Chicago through the 20th-century, a tradition that continues today.

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Irish Churches and Irish Communities in Chicago

As with other pioneering ethnic immigrant groups in Chicago, Irish churches had strong associations with urban immigrant life in their new country. Although the earliest Irish immigrants to Chicago were Protestant, particularly Presbyterian, most of Chicago's Irish arrivals were Roman Catholic. Irish Protestants tended to blend into established English-speaking communities upon arrival in Chicago. Just like in Ireland, faith, class, politics and culture seemed to divide the Irish Catholics from the Irish Protestants in Chicago. According to Irish Chicago historian Ellen Skerett, the Catholic churches that arose in Chicago's neighborhoods allowed the Irish to "claim a distinct place for themselves in Chicago." Upon arriving in Chicago, the Irish shaped their own communities, with neighborhood life centered up Catholicism and the local parish. Although the local church was a part of life in Ireland, it was not as influential as the neighborhood church in America was to the adjusting immigrant. The church was staffed by priests, nuns and brothers of Irish descent who not only cared for the spiritual needs of its members, but also assisted in the education, health and welfare of its immigrant Irish parishioners.

The Roman Catholic parish in Chicago defined who Irish-Americans were in their new dynamic and congested city, providing a grounding force and a geographic and social identity. Amongst Chicago's Irish, the question, "What Parish are you from?" encapsulates how the parish historically has helped Irish-Americans define themselves in Chicago. Through the parish, Chicago's Irish-Americans socialized through events and clubs and were provided an education amongst those of their same ethnic and religious group. The church offered an entire experience for its members, insulating and bonding members of Chicago's Irish community through the parish structure.

Over the last half-century, many traditional Irish immigrant parishes have been abandoned by the Irish due to migration from Chicago's central city outward in the 20th century. Yet, new parishes were formed in newfound neighborhoods throughout the Chicago area. According to Eileen M. McMahon in her book *What Parish are you From?*, the existence of territorial parishes allowed Irish Catholics to repeat their community experience and still be economically and geographically mobile. When Skerett noted that "church-building has been a defining element of the local Irish experience," she reaffirmed the historic associations of remaining 19th- and early 20th-century Catholic parish complexes with the Irish immigrant experience in Chicago. These sacred pre-1930 buildings, typically the church, school, parish hall, rectory, and convent, fully reflect the faith and cultural identity of the Irish-Americans who worshipped and resided around these community centers.

During the term of Chicago's first Catholic Bishop, Irish-born William Quarter, two-thirds of Chicago's Roman Catholics were of Irish descent. As a result, the earliest Roman Catholic parishes established in Chicago offered masses in English. After German Catholics pleaded with Bishop Quarter to allow the construction of parishes with masses held in native languages, the bishop developed the two-tiered system of national and territorial parishes in the

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Chicago Archdiocese in 1846. Although open to all ethnic groups, territorial parishes of the 19th and 20th century became synonymous with Chicago's Irish as they easily adjusted to an English-speaking establishment. Because of the explosive growth of the city, staff for parish churches and schools had to be recruited from Europe. The territorial parishes typically reached out to priests and nuns of Irish descent. Additionally, parish names reinforced their associations with Irish immigrants by dedicating them to Irish saints. Some of these parishes include St. Patrick, St. Carthage, St. Brendan, St. Columba, St. Ita and St. Bridget.

Following the founding of St. Mary at Madison and Wabash, Chicago's first Roman Catholic parish established in 1833, the earliest territorial parishes of the 1840s and 1850s mark the immigration and settlement of the Irish in Chicago. Many dollars were saved and donated by parishioners to build monumental and inspiring Irish Catholic parish complexes in Chicago's neighborhoods. Although one of Chicago's poorest immigrant groups, the Irish invested in and desired exquisite architecture that not only defined the importance of the Catholic Church, but indicated their arrival and future in Chicago's landscape. Many chose architects of Irish descent for church designs, including Brooklyn-based Patrick Charles Keeley, or James J. Egan and his partner Charles H. Prindeville. The earliest territorial Catholic churches in Chicago and the first areas of settlement for Chicago's Irish include: St. Patrick, established in 1846 on the Near West Side to serve Catholics who settled west of the Chicago River and now considered the "mother parish" of Chicago's Irish; St. Bridget, established in 1847 by Illinois and Michigan Canal and packing house workers of Irish descent who settled in Bridgeport; and Holy Name (now Holy Name Cathedral) established on the Near North Side in 1849 to serve Irish Catholics residing north of the Chicago River.

Parishes established in the 1850s show how rapidly the Near North, Near West, and Near South Sides became heavily populated with Irish immigrants. Additionally, parishes of the 1850s also denote Irish movement and settlement into Chicago's south side. These include St. James Church, founded in the south side Douglas community area in 1855; and St. Patrick in South Chicago, founded in 1857 by Irish railroad workers.

In the mid to late 19th-century, the Bridgeport neighborhood emerged as a destination for Irish immigrants who arrived in Chicago and a famous home historically to Chicago's south side Irish. Joining St. Bridget's Parish were two more Irish Catholic churches: Nativity of Our Lord Church, established in 1868 at 37th Street and Union Avenue and the chor of an Irish section of Bridgeport known as "Hamburg," and All Saints Church, founded in 1875 at 25th Place and Wallace Street.

Frame cottages and flat buildings were constructed in the residential areas nearby these parishes, located in close proximity to employment at the Union Stockyards, the area's packinghouses, brickyards, railroads and other industries. Drinking establishments were also mainstays in the community and a means for socialization, Democratic

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politicking, and organization among Chicago's Irish. The tavern, situated in a storefront building, typically was located on a corner lot. Visually and psychologically, the saloon found a prominent place in the urban streetscapes of Bridgeport.

In the last decades of the 19th-century, the west and south sides of Chicago experienced the most Irish immigration and settlement. With further economic gains, the Irish looked to find better quality housing and left the central city. According to Skerrett, between 1843 and 1878, 75% of Irish parishes were established in the city proper, while after 1880 parishes were located in Chicago's outlying districts. Chicago's south side outlying communities such as Brighton Park, Fuller Park, Englewood, West Englewood, Hyde Park, Washington Heights, New City, Oakland, Grand Boulevard, South Shore, Auburn Gresham, Woodlawn, Chatham, and Gage Park all saw the founding of parishes in the last decades of the 19th-century. In this same era, increasing numbers of newcomer Irish were attracted to available industrial jobs in the working-class South Deering, Calumet Heights, West Pullman, Roseland, and Hegewisch communities. Likewise, on the west side, the Irish settled and new Catholic parishes were established in the Lower West Side, East Garfield Park, West Garfield Park, Logan Square, North Lawndale, Humboldt Park and West Town. As one of Chicago's most dispersed groups in the late 19th century, the Irish also settled in the north side communities of Lakeview, Lincoln Park, Rogers Park, and Uptown and in the outlying northwest neighborhoods of Avondale, Belmont Cragin, and Irving Park.

Many upwardly mobile, second generation Irish Catholics began moving into stronghold Protestant middle and upper class areas of the city where they were not welcomed. Although the English-speaking Irish were considered the most "American" of immigrant groups, anti-Catholic sentiment was high among the Protestant populations in Chicago. Protestants often equated Catholics with poverty, crime, vice and politics. New Catholic parishes were not received well in Protestant communities, and dividing lines were clear-cut. Protestants felt that once a parish was established, more Catholics would move in and cause a downfall of the neighborhood. Prejudices continued as the two groups integrated into the early 20th-century.

Between 1900 and 1930 sixty-three Roman Catholic territorial parishes, which were most likely associated with Chicago's Irish, were established in the city. An increase in territorial parishes can be attributed to Archbishop James Quigley who, in 1904, advocated the establishment of English-speaking parishes for every one square mile. Quigley believed that "a parish should be of such a size that the pastor can know personally every man, woman, and child in it."

Chicago neighborhoods where more than three territorial parishes were constructed between 1900 and 1930 include: Auburn Gresham where St. Killian Church was founded in 1905, St. Sabina Church in 1916 and St. Ethelreda Church

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in 1926; Austin where St. Thomas Aquinas Church was established in 1909, St. Lucy Church in 1911, St. Angela Church in 1916 and St. Peter Canisius Church in 1925; Portage Park where Our Lady of Victory Church was founded in 1906, St. Pascal Church in 1914, St. Bartholomew Church in 1917, and St. Ferdinand Church in 1927; and West Ridge where St. Margaret Mary Church was founded in 1921, St. Timothy Church in 1925 and St. Hilary Church in 1926.

Chicago's Irish-American Catholics became more economically successful, they moved out of congested areas into lower-density residential neighborhoods. The Irish typically were not homeowners in the 19th century and continued to live in flats into the 20th century. Particularly appealing to the Irish who wanted to be homeowners were neighborhoods in Chicago's Bungalow belt in all parts of the city, where large quantities of affordable homes were constructed and available for purchase in the early 20th-century in Chicago. But wherever the Irish settled in Chicago, the Catholic parish continued to be the center of neighborhood life for their ethnic group throughout the first decades of the 20th-century.

The following is a list of Territorial Roman Catholic parishes established in Chicago by 1930:

Church name	Location	Community area	Founded	Previous and current addresses, church construction and architect (if known)
All Saints	South side	Bridgeport	1875	518 W. 28 th Place. Brick church built in 1880.
Annunciation	West side	West Town	1866	Southwest corner of Wabansia Avenue and Paulina Street. Established to serve the Irish, mostly from County Clare who settled in the Rolling Mill district along the north branch of the Chicago River. Annunciation church, school and convent razed in 1978.
Blessed Sacrament	West side	North Lawndale	1884	2153 S. Millard Ave. Church constructed in 1937 from designs by McCarthy, Smith and Eppig.
Corpus Christi	South side	Grand Boulevard	1901	4920 South King Drive. A Renaissance Revival style church was designed by Joseph W. McCarthy and completed in 1916.

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Church name	Location	Community area	Founded	Previous and current addresses, church construction and architect (if known)
Epiphany	West side	South Lawndale	1901	2524 South Keeler Avenue. A modern Gothic Revival-style church completed in 1953 from designs by Edward J. Schulte.
Holy Angels	South side	Oakland	1880	605-07 East Oakwood Boulevard. Church built in 1896-97 in the French Romanesque Revival-style from designs by James J. Egan destroyed by fire in 1986. Current church dates to 1991. Complex also contained a rectory at 607 E. Oakwood Blvd from 1904; a school at 545 E. Oakwood Blvd from 1911-12; and a convent at 615 E. Oakwood Blvd from 1952.
Holy Cross	South side	Woodlawn	1891	65 th Street and Maryland Avenue. Romanesque Revival style church built in 1909-10 from designs by William Brinkmann.
Holy Family	West side	Near West Side	1857	1080 W. Roosevelt Rd. Victorian Gothic design. Built 1857 by John Dillenburg. Expanded with transepts and interior from 1866 by John Van Osdel; 1874 bell tower by Joseph Huber. First Jesuit parish.
Holy Name Cathedral	North side	Near North Side	1849	735 N. State St. Gothic Revival church built 1874-1876 at 733-741 North State Street from designs by Patrick C. Keeley.
Holy Rosary	South side	Roseland	1882	351 E. 113 th St. Served Irish laborers at the Pullman works. Romanesque Revival-style church designed by Solon S. Beman in 1890.

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Immaculate Conception	North side	Near North Side	1859	1431 N. North Park Ave. Services were moved to 1953 school building when church declared structurally unsound in 1957.
Immaculate Conception	Northwest side	Norwood Park	1904	7211 West Talcott Avenue. Current church dates to 1963 and was designed by Meyer and Cook.
Maternity, BVM	West side	Humboldt Park	1904	3635 W. North Ave. A combination church and school building was designed by William F. Gubbins and completed in 1911.
Nativity of Our Lord	South side	Bridgeport	1868	653 West 37 th Street. Romanesque Revival style church designed by Patrick C. Keeley in 1885.
Our Lady Help of Christians	West side	Humboldt Park	1901	Iowa Street and Leclair Avenue. An Italian Renaissance Revival-style church was built in 1926-27 and designed by Gerald A. Barry.
Our Lady of Good Counsel	South side	McKinley Park	1901	3528-32 South Hermitage Avenue. In 1901-02, a combination church and school building was built.
Our Lady of Grace	Northwest side	Logan Square	1909	2455 North Hamlin Avenue. Church was built from designs by McCarthy, Smith & Eppig and completed in 1935.
Our Lady of Lourdes	North side	Uptown	1892	4640 N. Ashland Ave. Spanish Renaissance Revival style church built in 1916, designed by Worthmann and Steinbach. Moved across the street in 1929 for widening of Ashland Avenue.
Our Lady of Mercy	Northwest side	Albany Park	1911	4432 North Troy Street. Current church dates to 1958-1961 by Barry & Kay

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Church name	Location	Community area	Founded	Previous and current addresses, church construction and architect (if known)
Our Lady of Mount Carmel	North side	Lakeview	1886	690 West Belmont Avenue. An English Gothic Revival style church dates to 1913, designed by Egan & Prindeville.
Our Lady of Peace	South side	South Shore	1919	7851 South Jeffrey Boulevard. The cornerstone of an Italian Renaissance Revival-style church was laid in 1924, but not completed until 1935. Designed by McCarthy, Smith and Eppig.
Our Lady of Solace	South side	Englewood	1916	62 nd Street and Sangamon Street.
Our Lady of Sorrows	West side	East Garfield Park	1874	3121 West Jackson Boulevard. Organized by the Servite order of priests. An Italian Renaissance Revival-style church was begun in 1892 from designs by Henry Englebert, John F. Pope, and William Brinkmann.
Our Lady of the Angels	West side	Humboldt Park	1894	Iowa Street and Hamlin Avenue. An Italian Renaissance Revival-style church was constructed 1939-1940, designed by Gerald A. Barry.
Our Lady of Victory	Northwest side	Portage Park	1906	5212-20 West Agatite Avenue. Current church dates to 1954 designed in the Spanish Renaissance Revival style by Meyer & Cook.
Precious Blood	West side	Near West Side	1907	2411 West Congress Parkway. A Renaissance Revival style combination church and school built in 1907, designed by William F. Gubbins.

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Church name	Location	Community area	Founded	Previous and current addresses, church construction and architect (if known)
Presentation	West side	West Garfield Park	1898	734 S. Springfield Ave. Spanish Renaissance Revival-style church built 1903-1909, designed by Martin Carr. Now demolished. Rectory and school still standing.
Queen of All Saints	Northwest side	Forest Glen	1929	6280 North Sauganash Avenue. Current church dates to 1960.
Queen of Angels	North side	Lincoln Square	1909	2330 W. Sunnyside Ave. Current church was completed in 1940 from designs by McCarthy, Smith and Eppig.
St. Adrian	South side	New City?	1928	7000 S. Fairfield Avenue. Current English Gothic Revival-style church designed by Meyer & Cook and completed in 1929.
St. Agatha	West side	North Lawndale	1893	3147 W. Douglas Boulevard. Current church dates to 1982, with a rose window preserved from the earlier church.
St. Agnes	South side	Brighton Park	1878	Pershing Road and Washtenaw Avenue. Parish built to serve Irish Catholics who worked in Brighton Park's munitions industry. A Romanesque Revival style church, located at Pershing Road and Washtenaw Ave, built in 1905-06 and designed by William Gubbins.
St. Ailbe	South side	Calumet Heights	1889	9015 S. Harper Ave. Current church built in 1955.
St. Ambrose	South side	Kenwood	1904	1012 E. 47 th Street. An English Gothic Revival church was designed by Zachary Taylor Davis and completed in 1926.

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Church name	Location	Community area	Founded	Previous and current addresses, church construction and architect (if known)
St. Andrew's	North side	Lakeview	1894	3546 N. Paulina St. Current church designed in 1913 from designs by Egan and Prindeville. Enlarged in 1932 by architect Joseph W. McCarthy.
St. Angela's	West side	Austin	1916	5758 W. Potomac Ave.
St. Anne's	South side	Englewood	1869	55 th Street and Wentworth Avenue. First Roman Catholic parish in Englewood, serving Irish immigrants. Early frame church moved to Dearborn Street and Root Street for St. Elizabeth parish. Brick church built 1875 -1880 from designs by Gregory A. Vigeant. Also in the complex was a school (demolished 1979), a rectory at 153 West Garfield Boulevard and an auditorium. St. Anne's Church, Rectory and Auditorium were later used by St. Charles Lwanga parish.
St. Anselm	South side	Washington Park	1909	6045 S. Michigan Ave. Romanesque Revival-style church built in 1924-25, designed by Charles L. Wallace
St. Barnabas	South side	Beverly	1924	10134 S. Longwood Dr. Current church dedicated in 1969 from designs by McCarthy-Hundriesen & Assoc. Nearby Hurley Park is named for first pastor Rev. Timothy J. Hurley.
St. Bartholomew's	Northwest side	Portage Park	1917	3601 N. Lavergne Ave. Current church designed by Gerald A. Barry and completed in 1938.

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Church name	Location	Community area	Founded	Previous and current addresses, church construction and architect (if known)
St. Basil	South side	New City	1904	Garfield Boulevard and Honore Street. The church building has been demolished.
St. Bernard's	South side	Englewood	1887	65 th Street and Harvard Avenue. A marble-faced church built in 1898 from designs by Martin A. Carr was demolished in 1967. The St. Bernard Lyceum at 6550 South Harvard, built in 1935, was then used for church services.
St. Bonaventure	North side	Lincoln Park	1911	1641 West Diversey Parkway. A Romanesque Revival-style combination church and school building was completed in 1913 from designs by Joseph Molitor.
St. Brendan's	South side	West Englewood	1889	Marquette Road and Racine Avenue/6714 South Racine Avenue. A church building was constructed between 1899 and 1913 in the Gothic Revival style.
St. Bride's	South side	South Shore	1893	7801 South Coles Avenue. The current church was constructed in 1907-08 in the Gothic Revival style, with some French detailing, from designs by Edward A. Blondin.
St. Bridget's	South side	Bridgeport	1847	Archer Avenue and Arch Street. A brick church was constructed in 1905-06 from designs by Egan and Prindeville. Its Lombard Romanesque Revival design resembled a cathedral built by Irish monks in Novara, Italy in 1170. Closed in 1990 and demolished in 1992.

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St. Cajetan	South side	Morgan Park	1927	2443 W. 112 th Street. Current church completed in 1964 from designs by Barry and Kay.
St. Carthage	South side	Greater Grand Crossing	1919	7320 South Yale Avenue. A Renaissance Revival- style combination church and school building was constructed in 1920-1921.
St. Catherine of Genoa	South side	West Pullman	1893	An Italian Renaissance Revival-style church was constructed between 1923 and 1924 from designs by Joseph W. McCarthy at the northwest corner of 118 th Street and Lowe Avenue.
St. Cecilia	South side	Fuller Park	1885	45 th Street between Wells Street and Wentworth Avenue. St. Cecilia was razed in 1972 due to weather damage to the building's dome. Also in the parish complex was a convent at 4539-43 South Wells Street and a school at 220 West 45 th Place, both later used by St. Charles Lwanga parish.
St. Christina	South side	Mount Greenwood	1926	11019 South Homan Ave. Current church dedicated in 1956, designed by Andrew Stoecker. Still standing is a brick church from 1935 and a rectory at 11005 S. Homan Avenue from 1930.
St. Clare De Monte Falco	South side	Gage Park	1909	2640 W. 55 th St. A Romanesque Revival style church of Lannon stone was constructed in 1955

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Church name	Location	Community area	Founded	Previous and current addresses, church construction and architect (if known)
St. Clotilde	South side	Chatham	1928	84 th Street and Calumet Avenue. An English Gothic Revival style church, designed by Charles L. Wallace, was completed in 1930.
St. Columba	South side	Hegewisch	1884	134 th Street and Green Bay Avenue. A brick church and school was completed in 1951 and an old frame church was remodeled into a parish hall.
St. Columbanus	South side	Greater Grand Crossing	1909	331 E. 71 st St. Gothic Revival-style church designed by James Burns and completed in 1925.
St. Columbkille	West side	West Town	1859	Grand Avenue and Paulina Street. Church has been demolished.
St. Cornelius	Northwest side	Jefferson Park	1925	A church was completed at 5205 North Lieb Avenue in 1965 from designs by Barry and Kay.
St. Cyril	South side	Woodlawn	1904	Masses were held in the chapel at St. Cyril College at 6413 South Dante Avenue.
St. David	South side	Bridgeport	1905	A combination church and school building was constructed in 1905 at 3207 S. Emerald Avenue from designs by A. H. Loudon.
St. Dominic	North side	Near North Side	1904	Locust Street and Sedgwick Avenue. Romanesque Revival church built in 1905-06 from designs by William Brinkmann.
St. Dorothy	South side	Chatham	1916	7730 South Eberhart Avenue/450 East 78 th Street.. In 1928, a church was constructed in 1928 and designed by Charles L. Wallace.

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Church name	Location	Community area	Founded	Previous and current addresses, church construction and architect (if known)
St. Edward	Northwest side	Irving Park	1899	4350 West Sunnyside Avenue. A church was completed in 1940 from designs by McCarthy, Smith and Eppig.
St. Elizabeth	South side	Grand Boulevard	1881	24 East 41 st Street. Church built 1890-1892 from designs by James Egan (destroyed by fire in 1930). Renaissance Revival-style parish hall, built in 1913, was then remodeled into a church. A church building was later dedicated in 1989. Still standing is the high school, opened in 1890 by the Sisters of Mercy.
St. Ethelreda	South side	Auburn Gresham	1926	8754 S. Paulina St. A modern church was completed in 1953.
St. Felicitas	South side	Avalon Park	1916	1526 E. 84 th St. A modern Gothic Revival-style church was completed in 1955.
St. Ferdinand	Northwest side	Portage Park	1927	5900 W. Barry Ave. A modern church was completed in 1958 from designs by Barry and Kay.
St. Finbarr	West side	North Lawndale	1900	14 th Street and Harding Avenue. Parish buildings were razed after consolidation in 1969.
St. Gabriel	South side	New City	1880	4522 South Wallace Street. A Romanesque Revival style church, designed by John Root, was constructed between 1887 and 1888.
St. Gall	Southwest side	Gage Park	1890	5511 South Sawyer Avenue. Current church was completed in 1958 from designs by Pavlevic and Kovacevic.

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Church name	Location	Community area	Founded	Previous and current addresses, church construction and architect (if known)
St. Genevieve	Northwest side	Belmont Cragin	1889	Southeast corner of Altgeld Street and Lamont Avenue. Church was constructed between 1939 and 1941.
St. Gertrude	North side	Edgewater	1912	1420 West Granville Avenue. An English Gothic Revival style church was completed in 1931 from designs by James Burns.
St. Hilary	North side	West Ridge	1926	5600 North Fairfield Avenue. Current church was completed in 1956 from designs by John Jay Fox.
St. Ignatius	North Side	Rogers Park	1906	6559 North Glenwood Avenue. An Italian Renaissance Revival style church was completed in 1917 from designs by Henry J. Schlacks.
St. Ita	North side	Edgewater	1900	1220 West Catalpa Avenue. A French Gothic Revival style church was completed in 1927 and designed by Henry J. Schlacks.
St. James	South side	Douglas	1855	2936 South Wabash Avenue. A Gothic Revival style church built in 1880 was designed by Patrick C. Keeley. A fire occurred in 1972.
St. Jarlath	West side	Near West Side	1869	Jackson Street and Hermitage Avenue. First called St. Aloysius, the parish name was later changed to St. Jarlath. The parish complex was closed and demolished in 1969.
St. Jerome	North side	Rogers Park	1895	1709 West Lunt Avenue. An Italian Renaissance Revival-style church was built 1914-1916 from designs by Charles H. Prindeville. Enlarged in 1934.

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Church name	Location	Community area	Founded	Previous and current addresses, church construction and architect (if known)
St. Joachim	South side	Chatham	1894	700 East 91 st Street. Founded to serve Irish railroad workers. A frame church was constructed on the north side of 91 st Street, east of Langley Avenue in 1896. It was re-clad in brick in 1933.
St. John the Baptist	South side	New City	1892	Southwest corner of 50 th Place and Peoria Street. New church built 1910 - 1911 after using a moved Swedish church for services.
St. John the Evangelist (Old St. John)	South side	Near South Side	1859	Clark Street and Eighteenth Street. A church was constructed in 1877-1881 and designed by Egan and Hill. Old St. John was consolidated in 1962 and the parish complex razed.
St. Juliana	Northwest side	Edison Park	1927	7200 North Osceola Avenue. The current church was built in 1964 from designs by Fox & Fox.
St. Justin Martyr	South side	West Englewood	1916	1818 West 71 st Street. A Romanesque Revival style church was later used by St. Benedict the African – West.
St. Kevin	South side	South Deering	1884	10509 South Torrence Avenue. Founded for Irish steel workers in the “Irondale” district. In 1926, a combination church and school building was completed.
St. Kilian	South side	Auburn Gresham	1905	8725 South May Street. McCarthy, Smith, and Eppig designed a Renaissance Revival-style church that was completed in 1937.
St. Laurence	South side	South Shore	1883	72 nd Street and Dorchester Avenue. Romanesque Revival-style church built between 1911 and 1912; designed by Joseph Molitor.

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St. Leo the Great	South side	Auburn Gresham	1885	78 th Street and Emerald Avenue. Church built in 1905-06 and designed by William J. Brinkmann Demolished, but tower remains as part of a housing complex.
St. Lucy	West side	Austin	1911	5920 West Lake Street. A combination church and school built in 1906-07.
St. Malachy	West side	Near West Side	1882	2251 West Washington Boulevard. Current 1930 Renaissance Revival church designed by Edward T. P. Graham replaced the original church, which was demolished for the widening of Western Avenue.
St. Margaret Mary	North side	West Ridge	1921	2324 West Chase Avenue. A Mission revival style church was completed in 1938 from designs by Joseph W. McCarthy.
St. Margaret of Scotland	South side	Washington Heights	1874	9837 South Throop Street. English Gothic Revival-style church built in 1928 from designs by Charles L. Wallace.
St. Mark	West side	West Town	1894	1048 North Campbell Avenue. Current church was designed in 1960 by Barry & Kay
St. Mary of the Lake	North side	Uptown	1901	4200 North Sheridan Road. A masterful Italian Renaissance Revival style church was designed by Henry J. Schlacks and completed in 1917.
St. Matthew	West side	East Garfield Park	1892	Walnut and Albany Streets. Church was consolidated in 1974 and the parish complex razed, with the exception of the 1916 rectory at 3040 West Walnut Street.

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St. Mel	West side	West Garfield Park	1896	Washington Street and Kildare Avenue. A Romanesque Revival style church was built between 1910 and 1911 from designs by Charles L. Wallace.
St. Nicholas of Tolentine	Southwest side	West Lawn	1909	3721 West 62 nd Street. An English Gothic Revival-style church was constructed in 1929 from designs by Arthur Foster.
St. Pascal	Northwest side	Portage Park	1914	6143 W. Irving Park Road. A Spanish-Moorish style church was completed in 1930 from designs by B. J. Hutton and Raymond Gregori.
St. Patrick	South side	South Chicago	1857	95 th Street and Commercial Avenue. One of the earliest Irish parishes in Chicago's southland. A combination church and school designed by William J. Brinkmann in the Renaissance Revival style, was dedicated in 1903.
St. Patrick (Old St. Pat's)	West side	Near West Side	1846	718 West Adams Street. The Romanesque Revival-style "Old St. Pat's" church was completed in 1856 from designs by Asher Carter and Augustus Bauer. Bell towers were added in 1885, and between 1912 and 1922, Celtic designs were added by artist Thomas A. O'Shaughnessy.
St. Peter Canisius	West side	Austin	1925	5057 West North Avenue. Romanesque Revival style church was constructed by 1936 from designs by Meyer & Cook.

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St. Philip Neri	South side	South Shore	1912	2132 East 72 nd Street. An English Gothic Revival style church was completed by 1928 from designs by Joseph W. McCarthy.
St. Pius V	West side	Lower West Side	1874	1919 South Ashland Ave. Between 1885-1893, a church was built from Romanesque Revival style designs by James J. Egan.
St. Priscilla	Northwest side	Dunning	1926	6949 West Addison Street. Current combination church and school building dates to 1959, designed by Barry & Kay
St. Richard	South side	Archer Heights	1928	5030 South Kostner Avenue. A combination church and school building was completed in 1960 from designs by Joseph W. McCarthy & Associates.
St. Rita of Cascia	South side	Chicago Lawn	1905	6243 North Fairfield Avenue. The current church was constructed in 1950 from designs by A. F. Moratz.
St. Rose of Lima	South side	New City	1881	1546 West 48 th Street. A combination church, school and convent built in 1939-40 from designs by Gerald A. Berry.
St. Sabina	South side	Auburn Gresham	1916	1210 West 78 th Place. In 1933, an English Gothic Revival style church was completed from designs by Joseph W. McCarthy.
St. Sebastian	North side	Lakeview	1912	Wellington and Wilton Avenues. (Demolished)

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Church name	Location	Community area	Founded	Previous and current addresses, church construction and architect (if known)
St. Sylvester's	West side	Logan Square	1884	2157 North Humboldt Boulevard. In 1907, construction was completed on a Romanesque Revival-style church designed by Egan and Prindeville.
St. Symphorosa	Southwest side	Clearing	1927	6135 South Austin Avenue. Current church was constructed in 1957 from designs by George S. Smith.
St. Tarcissus	Northwest side	Jefferson Park	1926	6020 West Ardmore Avenue. Current church was constructed by 1954 from designs by Pirola and Erbach.
St. Theodore's	South side	West Englewood	1916	6209-15 South Paulina Avenue. In 1916-17, a combination church, auditorium and school building was constructed from designs by Henry J. Schlacks.
St. Thomas Aquinas	West side	Austin	1909	Northeast corner of Washington Boulevard and Leclair Avenue. An English Gothic Revival style church was constructed between 1923 and 1924 from designs by Karl Vitzthum.
St. Thomas of Canterbury	North side	Uptown	1916	4827 North Kenmore Avenue. Joseph W. McCarthy designed a Renaissance Revival-style combination church and school building that was completed in 1917.
St. Thomas the Apostle	South side	Hyde Park	1869	5472 South Kimbark Avenue. A church, designed by Francis Barry Byrne, was constructed in 1922-24.
St. Timothy	North side	West Ridge	1925	6326 North Washtenaw Avenue. A combination church and school building was constructed in 1926-27 from designs by Joseph W. McCarthy.

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St. Veronica	Northwest side	Avondale	1904	3316 N. Whipple Street. In 1904-05, a combination church and school building was constructed. A rectory, located at 3300 North Whipple Street was designed in 1912 by Henry J. Schlacks.
St. Viator	Northwest side	Avondale	1888	4170 West Addison Street. The current church was designed in the English Gothic Revival-style in 1929 by Charles L. Wallace. The rectory and convent were designed in the Gothic Revival style in 1929 by Sandel & Strong
St. Vincent DePaul	North side	Lincoln Park	1875	1004-10 West Webster Avenue. A Romanesque Revival-style church was constructed in 1895-97 from designs by James J. Egan (Kantowicz) or John E. O. Pridmore (CHRS).
Visitation	South side	New City	1886	843 W. Garfield Avenue. Visitation Church was completed in 1899 in the Gothic Revival style from designs by Martin Carr.

Parochial Schools

Chicago's Irish Catholics also made a commitment to a high quality education for the children of its parishioners in a religious setting. The establishment of a territorial parish almost always included the construction of a church and a religious-based parish school. Unlike Catholic schools established by other ethnic groups such as the Germans or Polish, the Irish did not typically use their parochial schools to further their ethnicity for new generations of Irish-Americans. Rather, they operated their schools to strengthen their Catholicism. Irish heritage and culture was not formally a part of parish school studies until 1904, when the Ancient Order of Hibernians embarked on a campaign to

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incorporate Irish history into the curriculum. Still, Irish studies did not catch on with second and third generation “Americanizing” Irish.

English-speaking, and mostly Irish-American, parochial grade schools, high schools, and institutions of higher learning were staffed by religious orders of men and women called in by the Archdiocese of Chicago. One of the most respected religious orders of women was the Sisters of Mercy, who were invited to Chicago by Bishop William Quarter in 1846. Initially, these nuns of Irish descent were summoned to staff institutions of higher learning. They founded St. Xavier Academy, established by the Irish Sisters of Mercy in 1846 and later located at 49th Street and Cottage Grove Avenue in the Grand Boulevard neighborhood. It was established in the same year as the University of St. Mary of the Lake. Later, the Sisters of Mercy established St. Patrick Academy in 1883, and Mercy High School in Chatham at Prairie Avenue between 81st and 82nd Avenue in 1924. Other religious orders of women of Irish descent who served Irish-dominated diocesan schools include the Sisters of Charity of the Blessed Virgin Mary (the BVMs) who staffed parish schools and opened St. Mary High School in 1899 at 2044 West Grenshaw Street on the Near West Side, Immaculata High School in 1921 at Irving Park Road and Marine Drive in Uptown, and Mundelein College in 1930 in Rogers Park; and the Sinsinawa Dominicans who staffed Visitation High School and St. Thomas Apostle High School. One of the best known religious orders of men who served Irish Chicagoans included the Irish Christian Brothers who established the Illinois Industrial School for Boys at 29th Street and Archer Avenue in Bridgeport in 1859, St. Patrick Academy in 1861 at Adams and Desplaines Streets on the Near West Side; De La Salle Institute in 1888 at 35th Street and Wabash Avenue in the Douglas community, and Leo High School in 1926 at 79th and Peoria Streets in Auburn Gresham.

Charitable Institutions

The dominant Catholic presence in Irish immigrant life in Chicago in the 19th and 20th centuries also transferred to charitable institutions and hospitals. Beginning with Bishop William Quarter, the Catholic Church in Chicago established English-speaking institutions to provide for the health and welfare of immigrants in the city. These institutions were either diocesan operated, or staffed by religious orders of men and women. Like English-speaking territorial parishes, English-speaking Catholic charities and institutions were mostly associated with the Irish in Chicago. The Little Sisters of the Poor, who arrived in Chicago in 1876, initially established a home for the aged at Halsted and Polk Street. This was followed by the Sacred Heart Home, built in 1888-89, at Harrison and Thrift Streets on the Near West Side; St. Augustine's Home, completed in 1898 from designs by architects Egan and Prindeville at Sheffield and Fullerton Avenues in Lincoln Park; and St. Joseph's Home at Prairie Avenue and 51st Street in 1895 in Washington Park. Hospitals that presumably served Irish Catholics in Chicago include St. Bernard Hospital, established in 1903 in Englewood by the Congregation of the Religious Hospitallers of St. Joseph; Mercy Hospital and Orphan Asylum, established in 1850 and moved to 26th Street and Calumet Avenue on the Near South

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Side in 1863; and St. Joseph Hospital, established in 1868 by the Daughters of Charity in Lakeview. Orphanages, such as St. Joseph's Orphanage for Boys and St. Mary Orphanage for Girls, were opened by the Sisters of Mercy and later operated by the Sisters of St. Joseph of Carondelet who moved the St. Joseph's Orphan Asylum to a former Civil War soldier's hospital building at 35th Street and Lake Park Avenue in 1872.

The Archdiocese of Chicago also provided cemeteries to regularize burial practices for its members. Church doctrine prescribes that the Catholic dead should be buried in consecrated ground. Like the division of territorial and national parishes in Chicago, Catholic cemeteries also follow this divide. While there were German and Polish National cemeteries, diocesan cemeteries typically were burial grounds for Chicago's Irish.. The first diocesan cemetery was Calvary Cemetery, opened in 1859, and located just outside the northern city limits in suburban Evanston. A total of 17 diocesan cemeteries had been opened in the 19th and 20th century, varying in size and numbers of burials per year. Mount Olivet Cemetery, located at 2901 W. 111th Street was the first Catholic diocesan cemetery to serve Chicago's southland. Established in 1885, the burial ground is one of the city's most picturesque and was once located outside of the city limits. Mount Olivet Cemetery buried mainly Irish, reflected in its family plots and monuments of Celtic crosses and Irish names. A statue of St. Patrick is also found amongst the graves.

Irish Organizations and Societies

Irish ethnicity was sustained in a wide variety of organizations and societies in Chicago. These included political groups specifically promoting Irish nationalism, fraternal organizations, professional groups, and mutual aid societies to assist newly arriving immigrants, and cultural groups. Politically-based Irish national groups in Chicago began forming in the 19th-century, as many immigrants affirmed their Irishness by continuing their interest in the political future of Ireland. The first political group was a branch of Daniel O'Connell's Repeal Association, which sought non-violent separation of Ireland and Great Britain. Another group was the Fenian Brotherhood, founded in New York in 1858, whose goal was to send money, arms and men to end British involvement in Ireland. After failed efforts, many Fenian members joined the Clan-na-Gael, founded in 1867 in New York to attain Irish independence. Chicago's Clan-na-Gael camp, or local branch, was founded in 1869 in Bridgeport and became one of the strongest Irish nationalist organizations in Chicago through the remainder of the 19th century. Other 19th and 20th-century political groups had local branches in Chicago including the Irish Nationalist of Chicago, Irish National Land League, the Irish National League, the Irish National Federation, and Friends of Irish Freedom.

Besides political groups, there were also Irish fraternal groups and aid societies, restricted to Catholics who are Irish born or their descendents. These organizations include the Ancient Order of Hibernians in America (AOH), founded in 1836 in New York to promote and preserve Irish values, culture and heritage. This group also assisted Irish immigrants in the attainment of jobs and social services. It is unknown when the first AOH group was established in

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Chicago, but by 1884 there were 31 divisions of the group spread throughout the city. Its sister group was the Ladies Auxiliary of the Ancient Order of Hibernians. Another prominent group was the Irish Fellowship Club of Chicago. Founded in 1902 to promote a more responsible image of the Irish in Chicago, the group has sponsored many St. Patrick's Day celebrations throughout its history. Another was the Knights of Columbus, considered the fastest growing Irish-American organization in Chicago after 1900. According to Skerrett, 49 councils of the Knights of Columbus were founded in Chicago between 1896 and 1918. Councils of this Catholic fraternal organization were often affiliated with a Catholic parish. Irish Catholics also belonged to the Catholic Order of Foresters, founded 1883 in Chicago as a benevolent fraternal organization to assist immigrants with insurance coverage. By 1900, the Order of Foresters had close to 80,000 members.

The Irish in the 19th and early 20th century also formed cultural groups. These included performing groups such as the Irish Chorale Society and humanities groups like the Irish Historical Society. Others were the Gaelic Society of Chicago, once located at 127 North Dearborn Avenue, and the Gaelic League, which promoted the revival of Irish as a spoken language in hopes of building ethnic pride and a distinctive Irish culture.

A number of Irish groups and organizations have been memorialized in Chicago. The Irish Nationalists of Chicago and the Ancient Order of Hibernians both dedicated monuments to their fallen members and Irish brethren. Rising 81 feet above Mount Olivet Cemetery at 2901 West 111th Street is the first monument in America erected by the Irish Nationalists Society. Dedicated in 1888, this Egyptian obelisk of Barry gray granite features a seven foot pedestal and a four foot die. At each angle of the die are four Corinthian columns. The obelisk was erected in honor of those Irish patriot heroes who died in Chicago, yet had no family in their new country. The face of the monument reads: "Erected August 20, 1888 to the memory of departed brethren. God Save Ireland." The Ancient Order of Hibernians Monument, also at Mount Olivet Cemetery, was dedicated September 5, 1897. Sculpted by John Moore, this late 19th-century monument was erected at the highest point in Mount Olivet Cemetery. The Ancient Order of Hibernians (A. O. H.), the nation's oldest Irish Catholic fraternal organization, commissioned a tower of rough hewn Vermont granite on a marble base that rises 40 feet. Irish symbolism such as the harp, Celtic Cross, and a wolfhound adorn the monument created to memorialize brethren who died destitute or without family. The monument was constructed at a cost of \$1850 and its dedication was attended by over 15,000 people in 1897.

One of the best known Irish landmarks in Chicago was a residence built in the Beverly community area, then a protestant stronghold community. The Irish Castle, a Romanesque Revival-style residence at 10244 South Longwood Drive in Beverly, was built by real estate developer Robert C. Givins atop the Blue Island Ridge at 103rd Street. Costing \$80,000 due to the cost of hauling limestone by oxcart from Joliet, this is one of the most substantially constructed homes in Beverly's historic district. Local lore pinpoints its inspiration to a castle Givens visited on a trip

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to Ireland that was along the River Dee near Belfast. Some believe it is modeled after Bellingham Castle in County Louth. Givins brought the sketches back, and had a replica built atop the Blue Island Ridge in 1886-87.

Throughout the 20th century, the Irish maintained a major presence in Chicago through parish life. Also indicative of Irish culture in Chicago are gatherings that have occurred around and on St. Patrick's Day, celebrated annually on March 17th. St. Patrick's Day parades and events have continued to strengthen Irish culture and heritage while still inhibiting faithful Catholic and parish ties.

SWEDISH IMMIGRANT SETTLEMENT IN CHICAGO (1860-1930)

The Midwest was the prime receiving area for Swedish migration to America. Beginning in the 1840s, the agricultural areas in Illinois, Iowa, Minnesota, and Wisconsin formed the nucleus of the first Swedish settlements. Migration chains were quickly established between many places in the Midwest and in Sweden, encouraging and sustaining further movement across the Atlantic. Chicago became the undisputed "capital" of Swedish America, hosting ten percent of the United States' entire Swedish immigrant population by the turn of the century.

Chicago's Swedish population first settled along the Chicago River's North Branch, close to the mills, factories, and railroad yards where these immigrants could work or own small shops. In 1860, there were 816 Swedes in the city. This number grew exponentially through the following decade, and by 1870 Chicago's Swedish community had reached 6,154, making it the largest in the country. By this time, the Swedish had spread throughout the city. The largest community was situated in what was referred to as Swede Town, an area on the Near North Side bounded by Chicago, Division, Larabee and Franklin Streets. Smaller communities formed on the South Side in Douglas and Armour Square, and on the West Side in North Lawndale.

The Swedish presence continued to boom in post-fire Chicago. Mass migration, created by a number of economic crises in Sweden, led to a total of 48,836 foreign-born Swedes living in Chicago in 1900, outnumbered only by the German and Irish immigrant groups. By this time, Chicago's incorporated area had become fully integrated into the metropolitan region by a far-reaching public transportation network, and the Swedes relocated away from their original enclaves in central Chicago. During the first decades of the 20th Century, they dominated the North Side neighborhoods of Lakeview, Andersonville, and North Park; the West Side neighborhoods of Austin and Belmont Cragin; and the South Side neighborhoods of Hyde Park, Woodlawn, Englewood, West Englewood, South Shore, Greater Grand Crossing, East Side, Morgan Park, and Roseland. By 1930, there were 65,735 Swedish-born Chicagoans and more than 140,000 "foreign stock," including the children of foreign-born.

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Year	Foreign Born	Foreign Stock	Swedes as % of Foreign Born	Swedes as % of Total Population
1848	40		~0.25	~0.15
1860	816		1.49	0.75
1870	6,154		4.26	2.06
1880	12,930		6.31	2.57
1890	43,032	62,235	7.27*	5.66*
1900	48,836	103,220	7.85*	6.08*
1910	63,035	116,740	6.89*	5.34*
1920	58,563	121,326	6.23*	4.49*
1930	65,735	140,913	6.48*	4.17*

*number of Foreign Stock Swedes used to calculate percentage

Swedes Make Their Mark

Swede Town, which was home to over sixty percent of Chicago's Swedes during its prime in the early 1880s, was a typical working-class neighborhood. The industries around the river were within walking distance, and building lots were cheap. Many of the earliest Swedish settlers hailed from rural areas of southern Sweden and came to Chicago to work on the Illinois & Michigan Canal. The remainder of Swede Town's existence saw Swedish men working in skilled trades, especially construction and metalworking, or in jobs at local factories such as McCormick Reaper Works, Union Stock Yard and Pullman Palace Car Company. In 1890, over ninety percent of Swedish-born men were manual workers (blue-collar). In fact, so many of the city's carpenters were Swedish that for many years it was said that "Swedes built Chicago." Swedish women who wished to work outside of the home found employment as domestic servants. The side streets around Swede Town's main artery, Chicago Avenue, became known as "Swedish Farmers' Street" and gave the impression of a small Swedish town with small wooden houses and well-kept gardens. It was certainly possible for a Swedish immigrant to live, work, and die in an area that felt like home in the heart of a rapidly-growing American city.

The coming of the "L" changed Swede Town dramatically and permanently. An outward movement of the Swedish population started in the 1880s, with many of the Scandinavians moving north. Lakeview, in particular, underwent an

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urban reformation, changing from a largely rural community of truck farmers and livestock traders to a characteristic multi-ethnic Chicago neighborhood. The “Golden Years” in Lakeview welcomed the Swedes in great numbers—by 1894, five Swedish churches had been built, and from 1890 into the early-1900s, the Swedes established eleven lodges in the area. The Swedes also began to move up the economic ladder— in 1900, seventy-eight percent of Swedish men were laborers, close to fifteen percent lower than just a decade before. By 1900, newly-arrived Swedish immigrants went directly to Lakeview, bypassing Swede Town altogether. Around 1910, Lakeview relinquished its prominence to Swedes to Andersonville, a neighborhood immediately to the north that the Swedes could essentially make their own and assert the greatest cultural presence.

As early as 1920, Andersonville was the primary Swedish area in Chicago. During the period of transportation infrastructure expansion, Swedish-owned businesses lined the streets and a commercial district was fully established. Lind Hardware, one of the first Swedish-owned and operated businesses in Chicago, moved from Swede Town to 5209 North Clark Street in Andersonville in 1909. The Swedish American Museum now occupies this building. By 1930, Clark Street had become Andersonville’s main street, providing a shoe store, hat shop, ladies dress shop, linen shop, knit shop, gift shops, florists, a tobacco shop, barber shops and beauty parlors, a portrait photographer, and a department store that were all owned and operated by Swedish immigrants or their descendents. Swedish businesses that “set up shop” in Andersonville included Thybony Paint and Wallpaper (5440 North Clark Street), Hagelin Realty Company (at Clark and Foster), the Nelson Funeral Home (at Foster and Ashland), Cohen and Hedstrom’s Shoe Store (5202 North Clark Street), Friedman’s Department Store (5321 North Clark Street), the Nelson Market (at Foster and Glenwood) and Gustafson’s Haberdashery (5212 North Clark Street). In addition, Clark Street had a number of delicatessens, diners, and taverns, as well as at least six bakeries (including the still-operating Swedish Bakery at 5348 North Clark Street). The Swedish-American State Bank, constructed at 5400 North Clark Street, opened its doors in 1913, a sign that Andersonville had turned prosperous. Today, Andersonville remains one of the most concentrated areas of Swedish presence and culture in Chicago and the United States.

An area located on Chicago’s Northwest Side also became greatly inhabited by Swedes during the outward movement of their population. In 1893, the Swedish University Association (SUA), a local real estate company, purchased over ninety-five acres of land for the Swedish Covenant Church. This area subsequently became known as the North Park addition to Chicago, and was planned accordingly to be an entirely Swedish Covenant colony built around a denominational university and seminary and a shared sense of common ethnic background. The *Missionsvännen*, the Covenant’s national newspaper, labeled North Park as “one of the most beautiful Swedish settlements in America,” and stated that lots were sold only to Swedes. The foundation was set for a large Swedish colony.

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North Park began as a small collection of scattered Swedish settlers. With the arrival of North Park College in 1894, the community was given a focal point around which social, religious and educational life could be centered. Streets were laid out in 1895 and the beginning of a commercial district was realized in 1896 with the opening of Swedish-owned businesses such as Cronstedt's Grocery at Foster and Sawyer. Soon, Chicago's ever-expanding transportation network reached North Park and the area continued to grow. It never became more than a small, close-knit Swedish community, and was always dependent on and affected by the neighboring communities and the central city. It was, however, another primary area of Chicago where the Swedes were the largest ethnic group.

The Swedes also publicized their existence and helped to solidify their status in this world city through the raising of a monument as a public symbol of Swedish America. Historically, statues have been erected to represent nationalism and honor great people. Post-fire, Chicago's pride became its parks, foremost among them being Lincoln Park, located just north of the Loop along the shore of Lake Michigan. It was the city's most popular public place, and monuments such as Augustus Saint-Gauden's 1887 statue of Abraham Lincoln and the 1891 equestrian statue of Ulysses S. Grant were erected there. Public monuments were also erected in Lincoln Park by ethnic groups—by the Germans to Beethoven (1897) and Goethe (1913), by the Danes to Hans Christian Andersen (1896), and by the Italians to Garibaldi (1901). The Swedes chose to erect a replica of a statue that was located in the royal gardens at Stockholm of Carolus Linnaeus, a Swedish botanist solidified in history as the father of modern taxonomy and binomial nomenclature (the scientific methods of categorizing organisms and naming specific genera and species). The monument was raised in Lincoln Park at Fullerton and Stockton in 1891. It has since been relocated to Midway Plaisance.

Religious Swedes

A number of Scandinavian congregations were established by immigrants starting in the 1840s. The first Scandinavian Lutheran Church (now the Lakeview Lutheran Church), started in 1847 by Swedish and Norwegian settlers, was located at Superior and LaSalle. By 1849, the Swedes had a large enough population in the city to support their own church. St. Ansgarius Episcopal Congregation was formed and in 1850 their church was erected at Franklin and Grand. Other early Swedish churches include the Immanuel Lutheran Congregation at Sedgwick near Division (1853) and the Scandinavian Methodist Church at Illinois and Orleans (1854). When the Augustana Synod of the Evangelical Lutheran Church was formed in the 1860s, the Immanuel Lutheran Congregation became the center of Swedish community life in Swede Town. In 1868, the First Evangelical Church was organized at 914 N. Franklin Street. From 1870 to 1920, the Swedes built more than seventy churches of denominational interest that included Augustana Lutheran, Mission Covenant, Free Church and the Swedish branches of the Methodist and Baptist churches. Ebenezer Lutheran Church, formed in 1892, was the first Swedish church in Andersonville, then the center of Swedish settlement in the city.

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The following table lists Swedish churches known to have been founded in Chicago, clearly illustrating when and where Swedish communities were located. While the specific congregations may still exist, the names may have changed and many of the church buildings may no longer be standing.

Lutheran (Augustana Synod):

Name (alternatives)	Original Location	Community Area	Date Founded	Address(es)
Albany Park (All Saints)	Northwest Side	Albany Park	1917	Ainslie and Sawyer, later 3311 W Thorndale Ave (1930)
Augustana	South Side	Hyde Park	1903	54 th and Kimbark, later 5500 S Woodlawn Ave (1968)
Austin Messiah	West Side	Austin	1895	908 N Waller Ave
Bethany	South Side	South Chicago	1880	9118 S Houston Ave, later 9147 S Jeffrey (1949)
Bethel	South Side	Englewood	1890	6200 S Peoria, later 6201 S Sangamon St (1970)
Bethel English	North Side	Edgewater	1908	Glenwood and Rosedale
Bethesda	South Side	East Side	1891	Avenue J near 100 th St, later 3725 E 105 th St (1923)
Bethlehem	North Side	Near North	1875	Sangamon and Milwaukee, later on LaSalle near 56 th (1877) then 9401 S Oakley Ave (1950)
Calvary	South Side	West Elsdon	1923	6118 S Kenneth Ave
pernaum (St. Mark's)	South Side	Chatham	1906	740 E 91 st Pl, later 655 E 88 th (1941)
Central	North Side	Near North	1922	1030 N Sedgwick St
Concordia	North Side	North Center	1898	3855 N Seeley Ave

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Name (alternatives)	Original Location	Community Area	Date Founded	Address(es)
Ebenezer (Summerdale)	North Side	Edgewater	1892	1650 W Foster Ave
Elim	South Side	Roseland	1885	113 th and Calumet, later at 113 th and Forest (1903)
Emaus (Jefferson Park)	Northwest Side	Jefferson Park	1895	On Argyle
First Gethsemane	North Side	Near North	1870	Franklin and Erie, later at May and Huron (1873) then at Oakdale and Lamon (1923)
Grace	South Side	Englewood	1909	70 th and Union
Gustavus Adolphus	South Side	Grand Crossing	1891	7424-26 S Drexel Ave
Immanuel	North Side	Near North	1853	Sedgwick near Division, later on Superior near Wells (1854) then 1500 W Elmdale Ave (1922)
Irving Park	Northwest Side	Irving Park	1903	Belle Plaine and Harding
Lebanon (Cragin)	Northwest Side	Belmont Cragin	1904	4857-59 Homer St
Lebanon (Hegewisch)	South Side	Hegewisch	1896	132 nd and Brandon, later 13100 S Manistee Ave (1970)
Messiah (North Side)	North Side	Lincoln Park	1896	Seminary and School
Messiah (South Side)	South Side	Englewood	1908	1910 W 64 th St
Nebo	Northwest Side	Portage Park	1901	3914 N Menard Ave
Olivet	North Side	West Ridge	1926	6500 N California Ave

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Name (alternatives)	Original Location	Community Area	Date Founded	Address(es)
St. Ansgarius Episcopal	North Side	Near North	1849	Franklin and Grand
St. John's	Northwest Side	Avondale	1904	3052 N Spaulding Ave
St. Luke's	South Side	Grand Crossing	1925	843 E 77 th St
St. Matthew	South Side	Auburn Gresham	1914	Aberdeen and 80 th
St. Paul's	West Side	Austin	1899	5035 W Ohio St
Salem	South Side	Armour Square	1868	2819 S Princeton Ave, later 318 E 74 th (1922)
Saron	Northwest Side	Logan Square	1888	2140 N. Richmond Ave. Church built 1913.
Tabor	South Side	South Chicago	1900	80 th and Escanaba
Trinity	North Side	Lincoln Park	1883	3309 N Seminary Ave
Zion	West Side	Lower West Side	1881	2244 S Bell Ave

Swedish Methodist:

Name	Original Location	Original Community Area	Date Founded	Address(es)
Grace Scandinavian	North Side	Near North	1870	Chicago and Lasalle
Bethany	North Side	Uptown	1894	Winnemac and Paulina
South Chicago	South Side	South Chicago	1894	91 st and Exchange

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East Side United	South Side	East Side	1875	Avenue J near 99 th
4th Swedish	South Side	Englewood	1895	6000-06 S Union Ave
Austin	West Side	Austin	1906	Menard and Augusta
Calvary	South Side	Ashburn	1906	8056 S Maplewood Ave
Edgewater	North Side	Edgewater	1909	5610 N Glenwood Ave

Swedish Baptist:

Name	Original Location	Original Community Area	Date Founded	Address(es)
First Swedish	North Side	Near North	1880	Oak near Orleans
Pullman Swedish	South Side	Pullman	1890	509 E 111 th Pl
Humboldt Park Swedish	West Side	Humboldt Park	1900	Rockwell and Wabansia
Swedish Baptist	North Side	Lincoln Park	1894	3055-59 N Clifton Ave
Austin Swedish Baptist	West Side	Austin	1902	5916 Rice St
Elim Baptist	South Side	Woodlawn	1902	75 th and Kimbark
Immanuel Swedish	North Side	Uptown	1910	Wilson and Hermitage
Hegewisch Swedish Evangelical	South Side	Hegewisch	1910	133 rd and Buffalo
Immanuel Swedish Episcopal	South Side	Englewood	1919	1004 W 59 th St

Mission Covenant:

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Name	Original Location	Original Community Area	Date Founded	Address(es)
Free Swedish Mission	South Side	East Side	1889	Avenue L near 100th
First Evangelical Mission Friends)	North Side	Near North	1868	914 N Franklin St

Free Church:

Name	Original Location	Original Community Area	Date Founded	Address(es)
Bethel	South Side	East Side	1907	10324 Avenue J

The Swedish-American churches did not only serve the religious needs of their members, but they also founded educational and benevolent institutions (colleges, academies, hospitals, orphanages, retirement and nursing homes, etc.). Though most Swedish children attended public school, establishing Swedish-American institutions of higher education became particularly important – North Park University in North Park (Mission Covenant) and Martin Luther College on the West Side (Augustana Synod) can both trace their origins to Swedish immigrants. Augustana Hospital at 2035 N. Lincoln Avenue was established in 1882 (now closed and buildings demolished), Swedish Covenant Hospital and Covenant Home began in 1886 at California and Foster, and Bethany Methodist Home and Hospital (1889) was founded at 5025 N. Paulina Avenue. Swedish Covenant and Bethany Methodist are still in operation today.

Secular Swedish Organizations and Societies.

Immigrant Swedes could seek help from independent aid societies. The Scandinavian Emigrant Aid Society, which was organized in 1866, placed representatives at the city's railway stations to meet, inform, guide and escort newly-arrived immigrants. Additionally, the Swedish Emigrant Society Incorporated (also known as the Swedish Protection Society of Chicago) operated during this time, offering "every possible service to Swedish emigrants," from the choosing and purchasing of land to employment information.

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Secular clubs also developed in the various Swedish neighborhoods, though they attracted fewer members than the network of mainline churches that had been established throughout the city. Swedish life in Chicago was made more diverse through the advent of educational organizations, professional associations and trade unions, sports and recreation clubs, and fraternal lodges. The largest Swedish social club in Chicago was Svea, founded in 1857—others of note were the Independent Order of the Vikings (1890) and the Vasa Order of America (1896). Swedish male singing societies were quite popular as well, and included the Swedish Club (1869), the Svithiod Club, the Orphei, and the Verdandi. The Swedish Engineers, the Swedish Artists, the Swedish Press, and the Swedish Cultural Society were a few of the larger cultural and professional organizations.

Chicago became an international center of the Swedish press. As many as seven Swedish newspapers, either church-affiliated or secularly-oriented, were published in Chicago at one time near the turn of the century. Major Swedish religious publications were *Barnvännen* (1878), the Lutheran *Hemlandet* (1859), the Evangelical Lutheran *Nåd och Sanning* (1877), Augustana Synod's *Augustana* (1869), and the Evangelical Free Church's *Chicago-Bladet* (1877). These newspapers, along with the liberal *Svenska-Amerikanaren* (1866), reached Swedes across America and in the homeland.

Between 1850 and 1930, about 1.3 million Swedes immigrated to North America. Chicago was *the* leading destination and quickly became one of the largest Swedish cities in the world. The Swedes were definitive in leaving their imprint on Chicago from the outset, and continue to have a strong presence in this world city today.

NORWEGIAN-DANISH IMMIGRANT SETTLEMENT IN CHICAGO (1843-1930)

Like their fellow Scandinavians, Norwegian immigrants (so-called "Sloopers") first settled on the Near North Side of the city, along the north branch of the Chicago River within walking distance of the mills, factories and railroad yards where they could find employment. The first recorded Norwegian population, in 1860, totaled 1,313 (in 1843 Norwegians were counted with Germans). By 1870, the Norwegians numbered 6,374. This tally continued to grow, though not at the same exploding rate as the Swedish, and in 1900 there were 22,011 foreign-born. Their population actually decreased slightly over the first quarter of the 20th Century – in 1920, there were 20,481 Norwegians living in Chicago. At this time, however, Chicago still had the largest Norwegian population of any city outside of the homeland, in addition to a "foreign stock" that surpassed 50,000.

Beginning in the mid-1830s, group migration from Norway became an annual occurrence. Large Norwegian settlements formed in Upstate New York, on the Fox River in Central Illinois, and also in Chicago. The first

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Norwegians in Chicago grouped together in what was known as “The Sands,” an extremely unsavory and unhealthy area directly north of where the Chicago River empties into Lake Michigan and seemingly all industries were collectively being developed. Consequently, living conditions only worsened and the Norwegians eventually migrated north and west of the city, centering their largest community on Milwaukee Avenue just west of the North Branch of the Chicago River. This area was sparsely settled by other immigrant, and the colony flourished as a result – over sixty percent of Chicago’s Norwegians lived there during the 1860s. In the 1870s, Indiana Street (since renamed Grand Avenue) became the heart of this working-class community, and the most-prosperous members of the Norwegian immigrant population resided in the neighborhood of Wicker Park.

The only other Norwegian-specific community (of any weight) that formed in Chicago was in Humboldt Park/Logan Square. The aforementioned “river ward” became increasingly crowded with other, larger immigrant groups (namely the Poles, Italians and Russian Jews) and the Norwegians were essentially pushed out. They didn’t mind too much -- the golden years of Chicago’s “Little Norway” followed. In 1930, the third-largest Norwegian population in the world (behind Oslo and Bergen) was in Chicago, and nearly eighty percent of them lived in the Norwegian neighborhoods on the Northwest Side of Chicago.

Why Norwegians came to this country

The Illinois & Michigan Canal opened in 1848, providing employment to many immigrants including Norwegians. At this time, and into the 1870s, ships were still a dominant form of transportation, and Norwegians played a significant role in shipping on the Great Lakes as seamen, captains, and shipbuilders. During these formative seafaring decades, upwards of seventy percent of all sailors on Lake Michigan were Norwegian. They became a part of the urban economy by working in the building trades, specifically as carpenters and painters. Middle-class Norwegians included business owners, shop keepers and professionals.

As Norway modernized in the early 20th Century, the technical and artistic skills of its emigrants reached elite status. Norwegian immigrants increasingly included machinists, engineers and architects, including Thomas Pihlfeldt, who designed and supervised the construction of over fifty Chicago River bridges between 1901 and 1941.

Religious affiliations

The terms Norwegian and Lutheran are synonymous in the homeland and have remained that way, for the most part, in Chicago. The Norwegian Lutheran church was a focal point and conservative force in immigrant settlements in Chicago. The congregation was responsible for creating a tight social network, encompassing essentially all aspects of immigrant life. The oft-severity of living in an urban environment was certainly behind this increased role of the church.

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The following table lists Norwegian Lutheran churches known to have been founded in Chicago, clearly illustrating when and where Norwegian communities were located. In fact, Norwegian neighborhoods could easily be located from a distance during the first quarter of the 1900s by the distinctive, tall steeples of their churches. While the specific congregations may still exist, the names may have changed and many of the church buildings may no longer be standing.

Norwegian Synod:

Name	Original Location	Original Community Area	Date Founded	Address(es)
Christ English	West Side	West Town	1890	Hoyne and Augusta
First Lutheran of Logan Square	Northwest Side	Logan Square	1914	3500 W. Fullerton Ave. Church built 1908
Grace English (Cragin)	Northwest Side	Belmont Cragin	1916	portable building
Irving Park	Northwest Side	Irving Park	1908	Monticello near Elston
Lakeview (First Norwegian)	North Side	Lakeview	1871	3359 N Kenmore Ave
Our Savior's	North Side	Near North	1858	May and Erie
St. John's	West Side	Humboldt Park	1890	Cortez and Richmond
St. Luke's	West Side	Austin	1912	5916 Rice St
St. Markus (St. Mark's)	West Side	Humboldt Park	1918	Tripp and Wabansia
St. Paul's (Wicker Park)	West Side	West Town	1873	2219 W North Ave

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Hauge's Synod:

Name	Original Location	Original Community Area	Date Founded	Address(es)
Bethesda	South Side	South Lawndale	1900	23 rd and Sawyer
Benjamin	South Side	Englewood	1900	71st and Aberdeen
Elim	Northwest Side	Irving Park	1900	Whipple and Byron
Hauge's	West Side	Humboldt Park	1900	Wabansia and Central Park
Immanuel	Northwest Side	Logan Square	1887	2145 N Maplewood Ave
Redeemer	Northwest Side	Irving Park	1916	4901 W Bernice Ave
St. Paul's English	West Side	Humboldt Park	1887	Hirsch and Fairfield
Trinity	North Side	Near North	1857	387 W Grand Ave, later at 1701 N Richmond St (1910)

United Norwegian Lutheran Church:

Name	Original Location	Original Community Area	Date Founded	Address(es)
Bethel	West Side	Humboldt Park	1889	2101 N Humboldt Blvd
Bethlehem	North Side	Near North	1870	Sangamon near Milwaukee, later at Huron and Center (1880) then at Iowa and Springfield (1912)
Covenant	West Side	West Town	1891	Damen and Iowa
Emmaus	West Side	Humboldt Park	1892	Springfield and Iowa
Moreland	West Side	Austin	1886	Lawler and Ferdinand, later 5443 W Huron St (1927)

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Name	Original Location	Original Community Area	Date Founded	Address(es)
Nazareth	South Side	West Pullman	1896	Yale and 118th, later 649 W 113th St (1928)
Our Savior's English	Northwest Side	Portage Park	1909	4159 N Laramie Ave
St. Timothy	Northwest Side	Hermosa	1899	Kildare and Dickens
Trinity (South Chicago)	South Side	South Chicago	1900	7950 S Burnham Ave
Zion	West Side	Humboldt Park	1891	Washtenaw and Crystal, later 2255 N Lawndale Ave (1914)

Norwegian Lutheran Church of America:

Name	Original Location	Original Community Area	Date Founded	Address(es)
Bethany	Northwest Side	Irving Park	1919	4129 W Newport Ave
Christ; then Norwegian Memorial/Minnekirken	Northwest Side	Logan Square	1905/1934	2614 N Kedzie Ave. Last Norwegian language church in Chicago; church built 1908
Edison Park	Northwest Side	Avondale	1927	6626 N Oliphant Ave
Medill Ave	Northwest Side	Belmont Cragin	1927	4917 W Medill Ave
Park View	Northwest Side	Irving Park	1908	3919 N Monticello Ave

Despite the fact that many religious leaders of the time believed that providing "insurance" was evidence of a lack of faith in God, many of these Lutheran churches performed various forms of social work. Independent mutual

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assistance programs within certain congregations proved most influential and successful in meeting the needs of working-class immigrants. In 1883, the First Norwegian Lutheran Evangelical Congregation formed the Norwegian Evangelical Lutheran Sick and Benefit Society, which was open to *any* confirmed Norwegian Lutheran in the city. In the 1890s, Trinity opened its basement to unemployed men without a place to stay. The Norwegian Lutheran Children's Home opened in 1896. A Christian charity, the Norwegian Lutheran Bethesda Home Association, was formed in 1907 that provided free housing for the old and needy. In addition, Lutheran churches often sent delegations and gifts to the unfortunate of their own nationality who were on public aid.

Congregational youth groups, men's clubs, ladies aid, and church choirs also satisfied social needs. The Scandinavian Young Men's Christian Association had its own building, library and employment services. There were also small numbers of Methodists and Baptists among the Norwegian immigrants.

Norwegian Methodist:

Name	Original Location	Original Community Area	Date Founded	Address(es)
First Norwegian	North Side	Near North	1870	Grand and Sangamon
Parkside	South Side	South Shore	1892	70th and Dante

Norwegian Baptist:

Name	Original Location	Original Community Area	Date Founded	Address(es)
First Norwegian	North Side	Near North	1880	Ohio and Noble
Logan Square Norwegian	Northwest Side	Logan Square	1903	3232 W. Wrightwood Ave.

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A strong ethnic identity was solidified in Chicago by the Norwegians through the creation of societies based on homeland traditions and ideals, through the founding of a widely-celebrated, internationally-circulating newspaper, through putting their cultural heritage on display, and through the celebration of national holidays within their established communities. Norwegians banded together into the Nora Society (1860), the Norrmennes Singing Society (1870s), the Pioneer Social Club (1878), the Norwegian Tabitha Society (1885), the Arne Garborg Club (1891), and the Norge Ski Club (1905), to name a few. Many of these clubs and societies, including professional organizations such as the Scandinavian Association of Engineers, met at The Tavern, a Norwegian restaurant in Chicago's Loop.

The daily news publication *Skandinaven*, which first appeared in Chicago in 1866 and lasted until 1935, in short time became the largest Norwegian-language journal in the world, more than doubling the circulation of major newspapers in Norway. Fremont Lawson, the son of one its founders, later became editor of the *Chicago Daily News* and was a major player in Chicago journalism.

In 1893, under Captain Magnus Andersen, a replica of a famous 9th Century Viking ship sailed from Norway to New York, through the Erie Canal, and across the Great Lakes to the World's Columbian Exposition in Chicago. "The Viking" was one of the most popular attractions at the fair. Immediately afterwards, it was held onto by the Norwegian Women's Club and placed beside the Columbian (Field) Museum of Chicago when its collection was located in the building that was rebuilt for the Museum of Science and Industry. The ship was restored in 1919 and placed in Lincoln Park, where it was watched over by the Chicago Park District until 1994. It was then moved to West Chicago, where more than ten years of utter neglect followed, leading to its disrepair. On February 28, 2007 the "Viking" was declared one of ten most endangered historic sites in the state by Landmarks Illinois. It has since been awarded a grant of \$52,000 for its preservation.

The Norwegians maintain loyalty to the homeland by recognizing national holidays such as Syttende Mae on May 17th. Every year on this date, beginning in the 1880s, Norwegian Americans gather in Humboldt Park to celebrate the signing of the Norwegian Constitution in 1814.

The Norwegians also were able to establish a presence in Chicago by founding major institutions. The Milwaukee Avenue State Bank (1891) at Milwaukee and Carpenter, and the Security Bank of Chicago (1906), also in West Town were Norwegian, and the Union Bank of Chicago (1905) was jointly Scandinavian (and quite profitable). The Norwegian American Hospital was founded in 1894 and still operates at its original location on Chicago's West Side, serving the communities of West Town, Humboldt Park, Logan Square and Austin. On May 22, 1897, the Norwegian Lutheran Deaconess Society of Chicago transformed a rented brick two-flat at Artesian Avenue and LeMoyné Street into Norwegian Lutheran Deaconess Hospital to help meet the medical needs of immigrants moving into the

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Humboldt Park area. This has since become Lutheran General Hospital, and is now located in Park Ridge. Many Norwegians, and Scandinavians in general, are buried at Mount Olive Cemetery at 3800 North Narragansett Avenue. A monumental Viking-themed water fountain sits at the entrance gate to remind all of the ancestry of many of those buried within.

Danish Immigration

Danes immigrated to the Midwest in numbers that were proportionally similar to their Scandinavian brethren. In 1860, 150 Danish emigrants were in Chicago, and there were 1,243 Danes in 1870. By 1900, Chicago was the second largest Danish city in the world with 10,166 foreign-born Danes living in the city. This number remained relatively unchanged over the next twenty years, with 11,268 citizens of Denmark officially residing in the city.

The earliest Danish community in Chicago dates from the 1860s and was located near the intersection of Randolph and LaSalle Streets. Around 1870, a small group of Danes established a colony on the South Side at 37th and State that remained intact until the 1920s. The main groups of Danes, however, came together northwest of central Chicago in neighborhoods along Milwaukee Avenue such as Logan Square, Humboldt Park, Avondale, and Norwood Park. Centered near North Avenue and California and radiating from that intersection was an area known as "Little Copenhagen" for its abundance of Danish businesses, particularly bakeries, which spawned the name "Danish" for breakfast pastries. In the first decades of the 20th century, before its dispersion to the suburbs, over two-thirds of Chicago's Danish population lived in these Northwest Side areas. Because the Danish language is essentially identical to Norwegian, Danes chose to live within and mix socially with that Scandinavian community. The Danish Old Peoples Home located in Norwood Park not far from the Norwegian Old Peoples Home. That home today has become the center of the Danish community in Chicago and site of the annual Danish picnic.

Danish men essentially worked in the same industries and fields as their fellow Scandinavian immigrants. They were employed in the building trades as carpenters, masons, painters, furniture makers, and contractors. Danes were also small-business owners, operating neighborhood groceries, bakeries, tobacco shops, clothing stores, taverns, and cafes.

Like their Norwegian counterparts, most Danes practiced Lutheranism. Their first church in Chicago was Trinity Lutheran, founded in 1872 and located close to their first settlement in the Near North Side of the city. The following is a list of Danish churches, by specific denomination, founded in Chicago.

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Danish Evangelical Lutheran:

Name	Original Location	Original Community Area	Date Founded	Address(es)
Trinity Danish	North Side	Near North	1872	342-344 W Chicago Ave, later at Superior and Bishop (1878) then 1043-47 N Francisco Ave (1906)
St. Stephen's Danish	South Side	Armour Square	1875	Federal near 37th, later 6359 S Eberhart Ave (1907)
St. Ansgar's Danish	West Side	Humboldt Park	1885	1637 N Washtenaw Ave, later at 2846 N Cortez St (1928)

United Evangelical Lutheran:

Name	Original Location	Original Community Area	Date Founded	Address(es)
Ebenezer	West Side	Humboldt Park	1895	Rockwell and Wabansia
Gethsemane	Northwest Side	Logan Square	1900	2624 N Fairfield Ave
Golgotha	South Side	Douglas	1896	3521 S Dearborn St, later 5933 S Morgan St (1904) then at 80th and Michigan (1929)
Siloam	West Side	West Town	1890	Ada and Chicago, later at Cortland and Lowell (1910)

Danes also had their own secular social clubs and societies. In 1862, Dania was formed, an organization that quickly grew to be a platform for more than just hosting balls and parties. It established a library, night school, mutual aid fund, and missing-persons bureau. Later known as the Dania Society, they built 1651 N. Kedzie Boulevard in 1912 to house their office and activities. The Danish Veterans' Society was founded in 1876, the Danish Brotherhood in 1883,

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and a number of choral groups starting in 1886. Danes had clubs for gymnastics, cycling, football, hunting, fishing, sharpshooting, and theater.

A few Danes became truly notable upon coming to Chicago. Jens Jensen, undeniably one of the most influential landscape architects, was superintendent of Chicago's West Park System beginning in 1905. His "prairie style" design influence on the Chicago Park District can also be seen in Lincoln Park, Douglas Park and Columbus Park. Chicago sculptors Carl Rohl-Smith and Johannes Gelert were also born in Denmark. They each contributed a number of monuments to the city – Rohl-Smith is best remembered in Chicago for his Fort Dearborn Massacre portrayal (which was originally placed at the exact location of the event near 18th and Prairie but has since been moved), and Gelert for his statue of Hans-Christian Anderson in Lincoln Park.

POST-FIRE, FIRST-GENERATION IMMIGRANT GROUPS IN CHICAGO

With the vast destruction from Chicago's 1871 Fire, ethnic enclaves that existed in the central area from the early decades of the pioneers of immigration were lost. Some of these were rebuilt in the central area while in other cases, newly arrived immigrants in the 1870s established areas of first settlement in neighborhoods lying beyond the central city. The largest of these post-fire immigrant groups were the Poles, the Bohemians, and the Jews.

POLISH IMMIGRANT SETTLEMENT IN CHICAGO (1870-1930)

Although a handful of Poles can be found scattered in various neighborhoods as early as the 1830s, historians generally name Anthony Smarzewski-Schermann as the founder of Chicago Polonia—the collective name given to the Polish-American community. He opened a grocery store on the near northwest side at Noble and Bradley streets in the 1850s, in what would become the city's first Polish neighborhood, its "Polish Downtown." Approximately 30 Polish families joined him during the civil war years. As others followed, the first Polish parish in the Roman Catholic archdiocese of Chicago—St. Stanislaus Kostka—was founded at 1351 W. Evergreen Street in 1867, and would come to be considered a "mother church." Practically all older Polish parishes owe their origins to St. Stanislaus' first pastor, Rev. Vincent Barzynski. St. Stanislaus' rival, Holy Trinity, was organized in 1873 just two blocks away -- their church steeples within view of each other down Noble Street. By 1890, the near northwest side, centered on Division, Ashland, and Milwaukee avenues but known to its residents as "Stanislawowo-Trojcowo," was the city's largest Polish settlement, with almost half of all Chicago Poles living there.

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Prior to World War II ethnic Poles were living within the national territories of Austria, Prussia (part of what became Germany) and Russia. That makes it difficult to accurately estimate their numbers from census records before 1920. Nonetheless, Poles appear in the top ten immigrant groups in Chicago in the 1880 census, with 5,536 foreign-born, growing to 24,086 in 1890, and by 1930 they account for over 400,000 first or second generation Poles in Chicago, a number exceeded in any other census decade only by Germans. Poles displaced Germans immigrants as the largest European ethnic group in Chicago in 1920, two years after the Polish nation was re-established on the face of Europe. In 1930 12% of the city's population was first or second generation Polish. Throughout the 20th century Chicago was the center of American Polonia. Even today, Poles remain the largest European foreign-born ethnic group in the city.

Census year	Foreign Born	Foreign Born/ Foreign Stock	Polish as % of Foreign Born	Polish as % of Total Population
1870	1,205		.008	.004
1880	5,536		.027	.011
1890	24,086	NA	.053	NA
1900	59,713	111,503	.102	.066
1910	125,604 (est)	NA	.160	NA
1920	137,611	NA	.170	NA
1930	147,622	401,316	.174	.119

Nearly all Polish immigrants were Catholic and wherever gathered together, quickly organized a Polish parish with a large complex of buildings. The pattern of Polish settlement in Chicago can be traced through the growth of Polish parishes. By 1890, the Milwaukee Avenue corridor, up against the Goose Island industrial complex, had become the largest of five principal Polish neighborhoods in Chicago. Due to the tireless efforts of Rev. Vincent Barzynski and the Congregation of the Resurrection, 23 Polish parishes, all with a host of associated societies, confraternities, and sodalities, were organized throughout the northwest side. The efforts of Rev. Barzynski and his Congregation of the Resurrection in the explosive expansion of Polonia's community/parish system were unmatched in Chicago by any other group. By the turn of the century, in Polish Downtown and nearby, in addition to St. Stanislaus and Holy Trinity there were the parishes of St. John Cantius in 1893, St. Mary of the Angels in 1897, St. Hedwig's in 1888, and Holy Innocents in 1905.

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Barzynski was also involved in other areas of Polish Catholic life in Chicago. He encouraged the founding of the Franciscan Sisters of Blessed Kunegunda to care for the aged, sick, and the poor; he built Holy Family Orphanage on Division Street; and he founded St. Stanislaus Kostka College, all in Polish Downtown. He sponsored the Sisters of the Holy Family of Nazareth in their first Chicago mission at St. Josephat School in Lincoln Park and he helped them organize St. Mary of Nazareth Hospital in Polish Downtown. In secular affairs he was co-founder of the Polish Roman Catholic Union of America, a Polish emigrant fraternal organization. He also founded the Polish Publishing Company for the printing of Catholic books and periodicals and the *Dziennik Chicagoski* (Polish Daily News). In 1898 he was appointed the first Provincial superior of the Resurrectionists in the US, headquartered in Chicago. Barzynski died in 1899 and is buried at St. Adalbert where a monument stands in his honor.

In addition to the large number of Polish parishes with their hundreds of clubs and societies, Polish Downtown was headquarters for almost every major Polish organization in America, including the country's two largest fraternal associations, the Polish National Alliance and the Polish Roman Catholic Union. There was also a college (St. Stanislaus), several high schools (Holy Trinity and Holy Family), and a hospital (St. Mary of Nazareth). Eventually four Polish language daily newspapers were also published there. Polish businesses spilled over from Noble Street to Milwaukee Avenue, displacing older German merchants.

Even as Polish Downtown was expanding, there were four other original Polish enclaves in areas of heavy industry on the west and south sides of the city—the Lower West Side, Bridgeport, South Chicago, and Back of the Yards.

Chicago's second oldest Polish neighborhood was on the Lower West Side, adjacent to many factories and lumber concerns along the Burlington Railroad line and the Sanitary and Ship canal. Poles began settling here in the 1860s amongst the Czechs and Slovaks, squeezed into a narrow strip between Ogden and the ship canal. In 1873 they founded a church of their own at 17th and Paulina—St. Adalbert Bishop and Martyr. Although never as old or as congested as Polish Downtown, by the 1890s the area had begun to decline, and social conditions were poor. As Poles expanded in a straight line from St. Adalbert's to Cicero Avenue, they founded four new parishes: St. Casimir in 1890 and St. Anne in 1903 in the Lower West Side; and Good Shepherd in 1907 and St. Roman in 1928, both in South Lawndale. In 1910, over 57,000 west-side Poles made up about 26% of the population of this Ward.

Poles also joined the mixed south side neighborhood of Bridgeport, bounded by branches of the Chicago River on two sides and railroad tracks on the other two. Here unskilled Polish, German, and Irish laborers were attracted to the many breweries, foundries and brickyards in the area. In an area where Catholic churches serving separate nationalities packed the tight blocks, Poles founded St. Mary of Perpetual Help in 1883 and then St. Barbara in 1910. By that time there were over 10,000 Poles in Bridgeport, accounting for 22% of the population.

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The Union Stock Yards opened in 1865 adjacent to Bridgeport's southern edge, and the joint pull of the Stock Yards and other Bridgeport industries for unskilled workers was strong, although there wasn't enough nearby housing to contain them. Slaughterhouse workers began settling the prairie south and west of the Yards in an amorphous area that came to be known as Back of the Yards. Poles joined them in the 1880s and organized St. Joseph Parish in 1887. Over the next twenty years St. John of God in 1906 and Sacred Heart of Jesus in 1910 were also opened to serve the Poles of this district where by then they numbered almost 18,000 and made up 22% of the population. They shared the yards district with Irish, Germans, Scandinavians, Bohemians, Lithuanians and a few Blacks. On a few blocks—for example, Wood Street between 47th and 48th—Poles comprised over 60% of the residents.

South Chicago was the fifth Polish colony founded in Chicago before 1888, and it was annexed to the city in the following year. The district grew up beside the Illinois Steel Company, where many ethnic groups jostled for unskilled jobs in the hot, smoky steel mills complex. Immaculate Conception was the first Polish parish founded in the district at 88th and Commercial in 1882. It was divided three times to form St. Michael the Archangel in 1892, St. Mary Magdalene in 1910, and St. Bronislava in 1928.

In 1910, almost 74% of the Poles in the city lived in one of these five original colonies. Yet as these colonies got denser with new arrivals, more Poles began moving out Milwaukee Avenue, and to a lesser degree, Archer Avenue, where they could purchase a small home or flat building of their own. To the northwest, Poles had already left over German and Scandinavian neighborhoods in Logan Square and settled Avondale where St. Hyacinth parish was formed in 1894. The Milwaukee Avenue streetcar further stimulated outward movement of both businesses and residents, and other Polish churches were opened in Irving Park, Jefferson Park, and Norwood Park near the city limits. On the southwest side Poles remained near Bridgeport's industries until the First World War. But by then parishes had opened in McKinley Park and Brighton Park. These two directions experienced the most Polish expansion. However smaller settlements popped up all over the city, particularly near pockets of industry such as Belmont Cragin on the northwest side, and Hegewisch and West Pullman on the south side where Poles from South Chicago expanded.

Despite these far-flung outposts, Polonia's leaders steadfastly tried to organize and unite their compatriots from Polish Downtown. The PNA and PRCUA retained their offices and their press in Polish Downtown, and tried to assert the neighborhood's dominance as the intellectual and spiritual heart of Chicago's Polonia. There were occasional rumblings from the outlying Polish neighborhoods, but for the most part, it was successful.

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The following list of Polish Roman Catholic parishes founded from 1867 through 1928 shows the extent of Polish settlement over sixty years. Each parish was not just a church, but a complex of buildings serving every need. Besides a rectory, convent and elementary school, there was often a gymnasium, high school, and theater. In addition to the Polish national parishes founded during this period, as Poles continued to move into outlying districts, in many cases they joined territorial parishes that had been dominated by other ethnic groups.

Name	Address	Community area	Founded	Church construction and architect
Assumption BVM	12238 S. Parnell Ave.	West Pullman	1903	Combination church/school 1923. Parish now closed.
Five Holy Martyrs	4327 S. Richmond St.	Brighton Park	1908	Existing church by Arthur Foster, 1920; modern changes in 1963. Still Polish language masses.
Good Shepherd	2735 S. Kolin Ave.	South Lawndale	1907	Existing church by Chester Tobolski, 1969
Holy Innocents	743 N. Armour St.	West Town (Polish Downtown)	1905	Founded as Polish parish; became territorial in 1975. Existing church by Worthmann & Steinbach, 1912, Romanesque/Byzantine style. Still Polish members
Holy Trinity	1118 N. Nobel St.	West Town (Polish Downtown)	1872	Existing church by William G. Krieg, 1906. Polish language and membership today.
Immaculate Conception	2944 E. 88 th St.	South Chicago	1882	Original Polish parish in mills, divided 3 times. Existing church by Martin A. Carr, 1899. Renaissance style; restored 2002
Immaculate Heart of Mary	3817 N. Christiana Ave.	Irving Park	1912	Existing church by Pirola and Erbach, 1957
Sacred Heart of Jesus	46 th and Wolcott	Back of the Yards	1910	Combination church school by John Flizakowski, 1911. Center of Polish Mountaineers fraternal. Parish now closed.

Name of Multiple Property Listing

State

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St. Adalbert	1650 W. 17 th St.	Lower West Side	1874	Existing church by Henry J. Schlacks, 1914 modeled on a Roman basilica
St. Ann	1840 S. Leavitt St.	Lower West Side	1903	Founded to relieve overcrowding at St. Adalbert. Combination church/school built 1903
St. Barbara	2867 S. Throop St.	Bridgeport	1909	Founded to relieve overcrowding at St. Mary of Perpetual Help. Existing church by Worthmann and Steinbach, built 1914, Renaissance style
St. Bronislava	8708 S. Colfax Ave.	South Chicago	1928	Founded to relieve overcrowding at Immaculate Conception. Combination church/school by Leo Strelka, built 1929. Still some Polish members.
St. Bruno	4751 S. Harding Ave.	Archer Heights	1925	Existing church by John Fox, built 1955. Still Polish members.
St. Camillus	5426 S. Lockwood Ave.	Garfield Ridge	1921	A mission of St. Joseph in Summit, organized as Polish in 1921. Combination church/school built 1923. Still Polish members.
St. Casimir	2226 S. Whipple St.	South Lawndale	1890	Now Our Lady of Tepeyac, merged with St. Ludmilla, Bohemian parish. Existing church is St. Casimir, built 1917.
St. Constance	5843 W. Strong St.	Jefferson Park	1916	Existing church by A. J. Del Bianco and Richard Donatoni, 1970. Still Polish members.

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St. Fidelis	1406 N. Washtenaw Ave.	West Town (Polish Downtown)	1926	Founded as national parish by Cardinal Mundelein. Bought St. Paul Evangelical Lutheran Church; demolished in 1968. Existing school, 1958. Parish now closed ?
St. Florian	13145 S. Houston Ave.	Hegewisch	1905	Existing combination church/school by Bronislav Pstrong, built 1927. Still Polish language masses.
St. Francis of Assisi	932 N. Kostner Ave.	Humboldt Park	1909	Organized for Poles in same neighborhood as Our Lady of Angels – parishes now combined. Existing building by Fox & Fox in 1957. Still Polish language masses.
St. Hedwig	2226 N. Hoyne	Logan Square (Polish Downtown)	1888	Founded by Resurrectionists. Existing church by Adolphus Druiding, 1901. Renaissance Revival style. Opened Mission church at 2445 N. Washtenaw in 1939 in former Hungarian Catholic Church of St. Emeric
St. Helen	2315 W. Augusta Blvd	West Town (Polish Downtown)	1913	Founded for Poles moving out of main Polish settlement. Existing church by Pirola and Erbach, 1965
St. Hyacinth	3636 W. Wolfram St.	Avondale	1894	Founded by Resurrectionists. Existing church by Worthmann & Steinbach, 1921. Became basilica 2003. Still one of largest Polish parishes in the country. Polish language and membership today.
St. James	5730 W. Fullerton Ave.	Belmont Cragin	1914	Existing church built 1968. Still Polish language masses.

Name of Multiple Property Listing

State

NPS Form 10-900-a
(Revised August 2002)OMB No. 1024-0018
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Name	Address	Community area	Founded	Church construction and architect
St. John Cantius	825 N. Carpenter St.	West Town (Polish Downtown)	1893	Founded by Resurrectionists. Existing church by Adolphus Druiding, 1898. Baroque style. Now administered by Society of St. John Cantius
St. John of God	52 nd and Throop	Back of the Yards	1906	Church built 1918. Parish now closed.
St. Josaphat	2311 N. Southport Ave.	Lincoln Park	1884	Founded for Kashube Poles (from Germany). Existing church by William Brinkmann, 1902
St. Joseph	482 nd S. Hermitage Ave.	New City (Back of the Yards)	1887	Existing church built 1914, Baroque style. Still Polish language masses.
St. Ladislaus	5345 W. Roscoe St.	Portage Park	1914	Existing church by Leo Strelka, 1955. Still Polish members
St. Mary of the Angels	1850 N. Hermitage Ave.	West Town (Polish Downtown)	1899	Founded by Resurrectionists. Existing church by Worthmann & Steinbach, 1920. Renaissance style. Administered by Opus Dei since 1989.
St. Mary of Perpetual Help	1039 W. 32 nd St.	Bridgeport	1882	Existing church by Henry Engelbert, 1889. Romanesque-Byzantine style
St. Mary Magdalene	8426 S. Marquette Ave.	South Chicago	1910	Existing church built 1954
St. Michael the Archangel	8237 S. South Shore Dr.	South Chicago	1892	Existing church by William Brinkmann, 1909. Bishop Paul Rhode pastor 1897-1915
St. Pancratius	4025 S. Sacramento Ave.	Brighton Park	1924	Existing church by Emil Mastandrea and George Uitti, 1960. Still Polish members.

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Name	Address	Community area	Founded	Church construction and architect
Sts. Peter and Paul	3745 S. Paulina St.	McKinley Park	1895	Founded by Rev. Paul Rhode. National parish until 1950. Existing church built 1907. Roman Renaissance style.
Roman	2311 S. Washtenaw Ave.	South Lawndale	1928	Existing church by Sandel and Strong, 1930
St. Salomea	118 th and Indiana	West Pullman	1898	Church built 1913. Parish now closed.
St. Stanislaus Kostka	1351 W. Evergreen Ave.	West Town (Polish Downtown)	1867	Founded by Resurrectionists as first Polish parish in Chicago. Existing church by Patrick C. Keeley, 1881. Renaissance style. Still Polish language masses.
St. Stanislaus B & M	5352 W. Belden Ave.	Belmont Cragin	1893	Founded as mission of St. Stanislaus Kostka by Resurrectionists. Became parish in 1901. Existing church built 1927
St. Szczepan/Old St. Stephen	Ohio and Sangamon	West Town (Polish Downtown)	1919	Founded as a territorial parish in 1869; became national parish in 1919. Demolished for Kennedy Expressway in 1952 and consolidated with St. Columbkille, now also closed.
St. Thecla	6725 W. Devon Ave.	Norwood Park	1925	Founded as territorial parish but mostly Polish members. Existing church by Meyer and Cook, 1963.
Turibius	5646 S. Karlov Ave.	West Elsdon	1927	Founded as territorial parish but mostly Polish members. Existing church built 1951. Romanesque style.
St. Wenceslaus	3400 N. Monticello Ave.	Avondale	1912	Existing church by McCarthy, Smith, and Epping, 1942. Renaissance style. Still Polish language masses.

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Name	Address	Community area	Founded	Church construction and architect
Transfiguration of Our Lord	2609 W. Carmen Ave.	Lincoln Square	1911	Founded as Polish parish but area did not attract many Poles. Existing church/school built 1912.

Although the vast majority of Polish Catholic parishes were within the Archdiocese of Chicago, there was a fact that broke away from the Roman church in a dispute over Polish nationhood and the practice of the faith in the vernacular language instead of Latin. It began as a feud between Rev Barzynski and Rev Anthony Kozlowski who was appointed pastor at St. Hedwig's Church, one of those founded by Barzynski. By 1894 an "independent nationalist" movement had developed within Polonia which attempted to reform some of the excessive domination of Resurrectionist clergy in the Polish church. Eventually Kozlowski led a dissenting group of parishioners and founded All Saints Polish National Catholic parish at 2020 W. Dickens. Further efforts of his led to 23 new parishes stretching from New Hersey to Manitoba that were called the "Polish Old Catholic Church" during his lifetime. After his death in 1907, the Chicago Independents joined the Polish National Catholic Church in America headquartered in Pennsylvania.

Major historians of Chicago's Polonia do not mention other Christian denominations besides Catholic. However a 1914 church directory lists the following other Polish-affiliated churches: Holy Cross Lutheran, 2421 N. Campbell, later 4851 W. Wrightwood, founded in 1900 in Logan Square; Lord Jesus Polish Lutheran Church, 38th and Albany in New City (Back of the Yards); Grace Lutheran Church, 2725 N. Laramie, founded in 1920 in Belmont-Cragin, and Polish Baptist Mission, 1410 Augusta Blvd. in Polish Downtown. These were all located in established, heavily Polish Catholic neighborhoods. The Polish Baptist Mission was probably within the Northwestern University Settlement House, founded in 1891. The settlement house's large structure at 1400 W. Augusta Blvd. was designed by Pond & Pond and built in 1901. Although serving Polish immigrants, this institution was part of the non-sectarian social reform movement and was staffed with non-Polish educators from Northwestern University. The structure still stands today and is a local Chicago landmark.

Schools and Charitable Institutions

Catholic Poles were particularly adept at creating massive church/parish complexes that involved a deep commitment to their communities. Virtually all parishes maintained elementary schools, and all supported the five Polish high schools and one college. Each parish sponsored hundreds of parish fraternal groups and societies ranging from choirs, and literary and dramatic circles to athletic teams. The Polish clergy and religious orders of women ran hospitals,

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orphanages, residences for the elderly, and various social welfare agencies. With four Polish cemeteries just outside the city limits, it was said that Chicago Poles were provided with services from "cradle to grave." Into the twentieth century, the Catholic parish remained the center of immigrant Poles' lives. In 1918 the combined parishes of St. Stanislaus, Holy Trinity, St. John Cantius, Holy Innocents, St. Hedwig's, and St. Mary of the Angels had over 100,000 parishioners within a one-mile radius. Their enormous investment in parish physical plants has been one of the reasons why Poles have been more reluctant than other European ethnics to abandon areas of Polish settlement.

Within twenty-five years and located within just two blocks of one another in Polish Downtown, four Polish high schools were founded to serve either boys or girls. In 1890, Rev. Vincent Barzynski proposed the first Polish college preparatory secondary school in Chicago. Originally located in a small frame building at Noble and Potomac within the parish complex of St. Stanislaus Kostka, it moved to the corner of W. Division and N. Greenview in 1899. Although it took great effort to convince working class parents of the value of education for their sons, St. Stanislaus College prospered, serving many of Polonia's business, professional, and religious leaders. A building at 1521-1525 W. Haddon Street was purchased in 1928 for a cafeteria, gymnasium, science laboratories, and additional classrooms for St. Stanislaus College. St. Stanislaus was renamed Weber High School in 1930 in honor of the Most Rev. Archbishop Joseph Weber, CR, and remained on Division Street until Weber moved to 5252 W. Palmer Street in the Belmont-Cragin neighborhood in 1950. After Weber moved, Gordon Technical High School first began operation in the old Weber campus buildings in 1952, and moved to its current campus in the Avondale neighborhood at 3633 N. California in 1960. Gordon remains open today serving both boys and girls; Weber closed in 1999.

Across the street, Rev. Casimir Sztuczko, CSC, felt a more affordable Catholic high school for boys was needed that would impart the Polish language and culture that was being ignored by local public schools. Holy Trinity High School was founded in 1910 and first located in the former Wladyslaus Dyniewicz printing plant at 1110 Noble Street. In 1912 the parish purchased the old Kosciuszko public school on the south side of Division Street near Cleaver (now demolished). In 1928 they built the present school at 1443 W. Division Street, designed by the Polish architectural partnership of Slupkowski and Piontek. The 1928 building contained an auditorium, science laboratories, a library, gymnasium, cafeteria, classrooms, and a bowling alley. The curriculum included a general high school course, a college preparatory course, and a commercial course. Today it is owned by the Brothers of the Holy Cross and operates as a co-ed Catholic high school with a multiethnic student body.

The education of Polish girls began as a way to train nuns as teachers. Mother Mary Francis Siedliska and eleven religious women from the Sisters of the Holy Family of Nazareth opened a novitiate on Division Street in 1885 to train Polish American recruits to their order. As part of their mission they also began offering evening classes for working girls in religion, literature, practical mathematics, and home arts. This was the beginning of Holy Family Academy,

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which opened as a full four-year high school in 1887 at 1444 W. Division Street under the leadership of Mother Lauretta Lubowidzka. The first building constructed for Holy Family Academy was built in 1892 and a new addition was begun in 1925, and dedicated by Cardinal Mundelein in 1927. The Holy Family Academy buildings are occupied by Near North Montessori School and the site of the original St Stanislaus College is part of the Montessori campus.

In 1914 St. Stanislaus parish organized a two-year commercial high school for girls within its large parish complex. The objective of this school was to prepare young girls for stenographic, secretarial, and clerical positions. The school was expanded in 1938-1939 to a standard four-year high school with the first graduation class in 1940. It operated this structure until a new building was built in 1959. St. Stanislaus for girls closed in 1977 and this building was demolished the following year. The 1959 building is used today for St. Stanislaus Kostka elementary school.

Most of the schools and the social service welfare organizations that assisted Polish immigrants in the late nineteenth and early twentieth centuries were founded and run by orders of Catholic religious women. Their mission included the education of children in parish schools and the care of orphans, the ill, and the aged. Some of these orders originated in Europe and when asked, sent members to the United States as missionaries, while other orders were started here and attracted the daughters of immigrants. In time, large and complex institutions were administered by religious women.

The Sisters of the Holy Family of Nazareth was founded in Europe by a Polish noblewoman, Mother Frances Siedliska, under the auspices of Pope Pius IX in 1875. Ten years later Archbishop Patrick Feehan called them to Chicago to a ministry among Polish immigrants. Their first motherhouse and novitiate was located on Division Street in Polish Downtown. When these quarters became too small, under the leadership of Mother Maria Lauretta Lubowidzka, who became the first Mother Provincial of the Sisters in the United States, they built a new novitiate in 1908 in Des Plaines, where they are still located today. Their mission has always been to educate children and young women, to found and maintain asylums for the sick and needy, and to do other charitable works. Eventually twenty-eight Chicago parish schools were staffed by this order, including Holy Trinity and St. Hedwig in Polish Downtown, St. Josephat in Lincoln Park, St. Hyacinth in Avondale, Immaculate Heart of Mary and St. Ladislaus in Irving Park, St. Adalbert and St. Ann on the Lower West Side, St. Camillus in Garfield Ridge, and Holy Family Academy for girls in Polish Downtown.

They founded the first Polish hospital in Chicago, St. Mary of Nazareth Hospital Center, at 2233 W. Division Street, now part of the Resurrection Health Care system. The first property occupied by St. Mary's was a three-story brick house at 1714-1722 W. Division, bought in 1892, where doctors took no pay for their treatment of the poor. Beginning in 1899 the sisters bought a full city block bounded by Haddon, Oakley, Leavitt, and Thomas streets and built a large, five-story structure. In 1900 a professional nursing school was established and the first class graduated in 1903. It was

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accredited by the State of Illinois in 1912 and in 1931 became affiliated with De Paul University. In 1972 ground was broken for a new hospital structure, designed by Perkins and Will and completed in 1975. The 1901 structure was then demolished. Today St. Mary has joined with nearby St. Elizabeth as the Saints Mary and Elizabeth Medical Center.

The Felician Sisters were founded in Russian-occupied Poland in 1855 by Sophia Truszkowska. They came to America in 1874 to minister to Polish immigrants in Wisconsin. By 1914 they operated 14 schools, an orphanage, and a settlement house in the Chicago Archdiocese. They staffed parish elementary schools at St. Helen and Holy Innocents in Polish Downtown, St. Wenceslaus in Avondale, St. James in Belmont-Cragin, Good Shepherd in South Lawndale, St. John of God, St. Joseph, and Sacred Heart in Back of the Yards, St. Bruno in Archer Heights, Sts. Peter and Paul in McKinley Park, St. Turibius in West Elsdon, and St. Bronislava and St. Mary Magdalene in South Chicago. In 1921 they decided to transfer their provincial headquarters to Chicago from Milwaukee and purchased a 30-acre farm at Peterson and Pulaski. They built a motherhouse at 3800 W. Peterson and at the same time, also transferred Good Counsel High School there. They opened Felician College in 1926 as an extension of Loyola University, which became independent in 1953. During the 1930s they opened two other high schools in the archdiocese – St. Joseph High School at 4831 S. Hermitage, and Sacred Heart Parish High School at 46th and Wolcott which combined in 1938 to serve students in the Back of the Yards. The series of Polish-language textbooks that the Felician Sisters published for use in their own schools were used for Polish-language instruction throughout the country.

The Congregation of the Sisters of the Resurrection of Our Lord Jesus Christ, was founded in Rome in 1891 by a widow and her daughter, Celine and Hedwig Borzecka. In 1900, one of their members, Sister Anne Strzelecka, and three other Sisters of the Resurrection were invited to minister at the newly founded St. Mary of the Angels in Chicago and began by teaching immigrant children in the parish school. They started an American novitiate in 1902 and built a new home in 1905 across the street from St. Mary's at 1849 N. Hermitage. In 1910 they opened the Resurrection Day Nursery on the site that included a pre-school and boarding school and later offered classes for young women. It continues to operate today as the Resurrection Day Care Center.

In 1912 the Sisters acquired 35 acres of land in Norwood Park where they built Resurrection Academy, an elementary school that opened in 1915, and a high school in 1922 when the entire institution became girls only. They opened a two-year commercial high school for girls at St. Casimir parish in 1928 that became a four-year school in 1945. Sister of the Resurrection staffed parish elementary schools at St. Mary of the Angels in Polish Downtown, St. Casimir on the Lower West Side, and St. Thecla in Norwood Park. The Sisters' motherhouse and novitiate were moved to Norwood Park between 1914 and 1919 and in 1953 they opened what is now Resurrection Medical Center at 7435 W.

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Talcott. The Resurrection Health Care Corporation that expanded from these beginnings is now the largest Catholic hospital association in Chicago.

The first sisterhood founded in the city of Chicago was the Franciscan Sisters of Blessed Kunegunda (now known as the Congregation of the Franciscan Sisters of Chicago). Josephine Dudzik was an immigrant Pole who came with her family to St. Stanislaus parish in 1881. She and three companions, Sister Anna Wisinski, Sister M. Angeline Topolinski, and Sister M. Agnes Dzik founded the order in 1900. As Sister M. Theresa Dudzik, OSF, she founded St. Joseph's Home for the Aged and Crippled and in 1897 began construction at Hamlin and Schubert avenues, which also served as the motherhouse for the order. In 1899 the sisters built St. Vincent Orphanage next door, which cared for over 500 dependent children until 1911, when St. Hedwig's Orphanage and Manual Training School was opened in Niles by the Felician Sisters. In 1928 the Franciscan Sisters built St. Joseph Home of Chicago at 2650 N. Ridgeway. The architect for this structure was Joseph A. Slupkowski, whose firm was located at 1263 N. Paulina. The Franciscans also took over operation of the St. Elizabeth's Day Nursery at Ashland and Blackhawk streets in Polish Downtown from the Sisters of the Resurrection from 1904 to 1960. On the south side, they ran Guardian Angel Day Care Center and Home for Ladies on 46th Street and McDowell Avenue from 1917.

The Franciscan Sisters staffed parish elementary schools at St. Stanislaus Bishop and Martyr in Belmont-Cragin, Five Holy Martyrs and St. Pancratius in Brighton Park, and St. Florian in Hegewisch. They also operated Madonna High School, which opened in 1949 at Belmont and Karlov in Avondale, now demolished. The Franciscan Sisters closed their original motherhouse in 1959 and built a new motherhouse in Lemont where they also operate Mother Theresa Home as a nursing home and senior residence. They continue to build and operate new residences for the elderly including one on the former site of Madonna High School and another called, The Clare, on the campus of Loyola University in the Gold Coast.

The Sisters of St. Joseph of the Third Order of St. Francis were founded in Stevens Point, Wisconsin in 1901 by members of the School Sisters of St. Francis of Milwaukee who separated themselves to serve the Polish community in Chicago. They staffed elementary schools at St. Fidelis in West Town, Transfiguration in Lincoln Square, St. Mary of Perpetual Help and St. Barbara in Bridgeport, Immaculate Conception in South Chicago, St. Roman in South Lawndale, and St. Salomea in Pullman. They also opened high schools at St. Mary of Perpetual Help parish in 1919 and St. Barbara parish in 1925. They founded a separate girls high school, Lourdes, at 55th Street and Komensky Avenue in 1936 that is still open today.

The Sisters of Notre Dame are an order of nuns founded in Bavaria in 1833 who first came to the United States in 1847 to serve German immigrants. They were called by Rev. Barzynski to staff St. John Cantius and St. Stanislaus

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Kostka parish schools in Polish Downtown, and St. Constance in Jefferson Park. They also staffed Holy Family orphanage built in 1890 at Division and Greenview, which became St. Stanislaus College in 1898 and the orphans were moved to St. Vincent Orphanage run by the Franciscan Sisters.

Although not within the city limits of Chicago, over the years since 1874, four Polish Catholic cemeteries were founded -- St. Adalbert and Maryhill on Milwaukee Avenue in Niles, Resurrection on Archer Avenue in Justice, and Holy Cross in Calumet. Milwaukee Avenue connects Polish Downtown near the center of Chicago with St. Adalbert at its far northwest limits, and has provided the spine for most of Chicago's Polish settlement in the last 150 years.

Polish Organizations

Chicago and Polish Downtown became the home of the most important Polish organizations in the country, especially the nationwide fraternal associations -- mutual aid societies that provided both economic benefits and security to families in case of unemployment, illness, disability, or death, as well as social and cultural activities. Two major fraternal associations, the Polish National Alliance (PNA) and the Polish Roman Catholic Union (PRCU) both had their genesis in Polish Downtown and have had differing political and religious philosophies ever since. The Alliancists' goal was the liberation of Poland and the establishment of a free and independent European nation, while the Unionists worked to strengthen Catholicism among immigrant Poles in America.

The Polish National Alliance (*Zwiazek Narodowy Polski*), the largest of all ethnically based fraternal insurance benefit societies in the US, was formed in 1880 in Chicago and Philadelphia. Its headquarters were relocated to Chicago where it operated at 1406 W. Division Street from 1896 through 1936. With the outbreak of World War I in 1914, the PNA joined forces with other organizations to form the Polish Central Relief Committee to collect money and material goods for people in war-ravaged Polish lands. In 1938 the PNA moved to offices at 1520 W. Division Street designed by Joseph Slupkowski. During World War II, the PNA played a key role in founding the Polish American Congress (PAC), a nationwide federation to continue working toward the freedom of Poland. The PNA relocated from Polish Downtown to 6100 N. Cicero Avenue in 1976. The PNA donated funds for the Thaddeus Kosciuszko monument in Humboldt Park in 1904. Designed by Kazimierz Chodzinski (1861-1919), a Polish sculptor from Krakow, the monument was relocated to Solidarity Drive near the Planetarium in 1978.

The Polish Roman Catholic Union (PRCU) was founded in 1873 in Detroit, and its second national convention was held at the Anton Smarzewski-Schermann Tourist Bureau in Polish Downtown. The Revs Vincent and Jan Barzynski were amongst its founders. It began as a loose association of societies scattered in several cities and only built its permanent nationwide headquarters in Polish Downtown in 1912, at 984 N. Milwaukee Avenue, in a building designed by John S. Flizikowski. The Polish Museum of America was established by the PRCUA and dedicated in

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1937. Its primary purpose is to preserve the Polish past in America and promote Polish history, culture, and traditions. Located in a section of the Polish Roman Catholic Union (PRCUA) building, it became a separate non-profit organization in 1971.

Throughout the 1890s the fraternalists were faced with dissidents in other regions who felt the PRCUA was too oriented towards Chicago. The first local break occurred in 1897 when a group of parishioners from St. Adalbert parish formed the Polish Roman Catholic Union under the Care of Our Lady of Czestochowa, Queen of Poland. Others followed throughout Wisconsin, Michigan and Pennsylvania.

The Polish Women's Alliance (PWA) (*Zwiazek Polek w Ameryce*) was founded in 1898 in Chicago by Stefania Chmielinska, a Polish immigrant and seamstress who awarded the Gold Cross of Service in 1939 by the Polish government for her efforts on behalf of Poland and the improvement of conditions for Polish immigrants in America. The PWA is one of the oldest fraternal benefit societies founded and run by women and met for several years in private homes. The PWA purchased a frame house near Milwaukee on Ashland Avenue in 1905 but larger quarters were soon built at 1309 N. Ashland Avenue in 1911. In 1933 a larger building at 1311 N. Ashland Avenue was remodeled for the first Polish Women's Congress, held to coincide with the 1933-1934 Century of Progress Exposition. Today the PWA is located at 205 S. Northwest Highway in Park Ridge, Illinois, and is the largest Polish women's fraternal insurance body in the world. They continue to publish a monthly newspaper, *Glos Polek (The Polish Women's Voice)*.

The first lodge, or nest, of the Polish Falcons of America, a physical fitness organization, was founded in Chicago in 1887. In 1894, twelve nests around the United States were incorporated into a national organization headquartered in Chicago under the name "Alliance of Polish Turners." From 1913-1917 hundreds of Polish Falcon members in America were given military training and eventually fought in World War I for the liberation of Poland in the Polish Army of France under General Joseph Haller and the US Armed Forces. The building at 1062 N. Ashland Avenue was purchased by Nest #2 in 1920 and renovated as a center of Polish Culture. The gymnasium hall of Falcons Nest #189 was located at 1516 Thomas Avenue. After the merger with Nest # 2, the building was used for a short time as a home for returning soldiers. It is now unrecognizable as private residences.

The Polish Alma Mater (*Macierz Polska*) was organized by Rev. Francis Gordon in 1897 to preserve Polish heritage and the Catholic faith among young men. It had a cadet corps, choir, and athletic teams, and began to admit women in 1901. Eventually it grew into a nationwide fraternal and, like the larger ones, began selling life insurance. The headquarters of the organization was first located at 1455 W. Division Street, in the same offices as the Polish Publishing Company.

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Polish organizations were not limited to the fraternals, but existed for almost every possible endeavor. The collective instinct of Poles in the practice of their religious faith extended to the creation of all kinds of religious, professional, and community societies, typically organized through the parish system. Some were intended to support and strengthen the prayer and religious devotion of their members. Others were for fund-raising purposes, sponsoring bake sales, bazaars, bingo games, and raffles. Yet others focused on arts and culture, including literary and dramatic societies and choirs, or on sports and athletic teams. Another type was devoted to humanitarian and charitable efforts.

St. Stanislaus Dramatic Circle was the oldest Polish dramatic society, organized in 1891, which regularly produced classical drama by Polish authors such as Sienkiewicz, Slowacki, and Fredro. They performed in a 5,000-seat auditorium, the largest in Chicago at the time, within the St. Stanislaus parish complex. When this was destroyed by a fire in 1907, a smaller auditorium was built with a capacity of 1,200. The second oldest Dramatic Circle was at Holy Trinity, organized in 1895. They first played in an old school hall and then after 1929, in the 1500-seat Holy Trinity high school auditorium, the largest in Polish Downtown. Many other dramatic societies existed at other parishes in Polish Downtown and on the northwest side, including at St. Hedwig, St. Mary of the Angels, St. John Cantius, Holy Innocents, St. Stephen, St. Helen, St. Fidelis, St. Hyacinth, and St. Stanislaus Bishop and Martyr. There were a few on the south side as well, the first being at St. Adalbert, organized in 1907, and others at St. Mary of Perpetual Help, St. Barbara, St. Anne, Sts. Peter and Paul, St. Casimir, St. Roman, St. James, St. John of God, Five Holy Martyrs, St. Joseph and Sacred Heart. The oldest dramatic unit in South Chicago was at Immaculate Conception parish, with others at St. Mary Magdalen, St. Michael, St. Salomea, and Assumption. Parish and independent amateur groups were organized in 1927 under the Alliance of the Polish Literary Dramatic Circles of America.

The first semi-professional dramatic company, The *Teatr Polski* of Chicago, appeared in 1908, and the first professional Polish company appeared in 1910. During World War I there were eight active professional Polish theaters in Chicago including the Paulina Theater built in 1913 at 1339 N. Paulina Street, the Crown Theater, built in 1909 at 1605 W. Division Street, and the Chopin Theater, built in 1918 at 1541 W. Division Street. After the war, motion pictures began to compete and live theater declined dramatically, with all live commercial Polish theaters closed by 1929.

Polish groups also started choirs and choral societies in every parish they founded. In 1888, the Chopin Choir met and organized the Polish Singers Alliance of America, which quickly became a national organization, with ten circuits, each representing a cluster of states. Each circuit held an annual contest and concert while the whole organization held a national contest, concert, and conference every three years. Anthony Mallek, who served as organist at Holy Trinity

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from 1880 to 1916, became its president and first general choral director. Mallek was also a composer who published a monthly paper on Polish music called *Ziarno*, and seventeen Polish song books.

The Polish Arts Club was founded in 1926 to give appreciation, encouragement, and support to young Polish artists in the fields of art, music, literature, and dramatics. Its first exhibit was held at 1200 N. Ashland Avenue.

Sports of all kinds were also organized through the parish system. St Stanislaus opened the first gymnasium, the White Eagle Turners Hall, as an athletic facility and social center for young men in the parish. The White Eagles were first Polish football team, organized by the Polish Falcons from members of St. Stanislaus Parish, which also sponsored a White Eagles Softball Team. The baseball diamond at Blackhawk and Elston where they played was referred to as "Polonia Park."

Outside the parish system, Polish language schools were founded to preserve the Polish language and culture amongst youth. Many of these were organized by the Polish National Alliance within Chicago Park District facilities including Kosciuszko Park, Eckhardt Park, Davis Square, Sherman Park, Mark White and Russell Community Centers. In 1926 the Polish People's University Center organized a unified program called the Polish School Day with 16 schools by 1932.

To serve humanitarian needs and to address juvenile delinquency among Polish youth, the Polish Welfare Association was founded in 1922 by members of the Chicago Society of the Polish National Alliance. Their first offices were on Michigan Avenue, and then several other locations on Milwaukee Avenue until moving to 1303 N. Ashland Avenue in 1955. Satellite offices were located in Polish neighborhoods throughout Chicago to provide services. The name was later changed to the Polish American Association, and it provides a wide variety of social services, including literacy programs and English classes, employment counseling and job placement, youth outreach, substance abuse treatment programs, services for the homeless, for the disabled, and for the elderly, immigration and citizenship services. They publish a newsletter, *The Link*. The main offices are now at 3834 N. Cicero Avenue.

Polish Army Veterans Post #1 was organized in September 1921 with temporary offices in the Polish Women's Alliance building at 1309 N. Ashland, finally settling in a former Jewish orphanage at 1239 N. Wood Street.

The Polish Press

Polish publishers of newspapers, books, theatrical works, and textbooks flourished from the 1890s through World War I. The first Polish-language weekly newspaper was Wladyslaw Dyniewicz's *Gazeta Polska*, begun in 1872/1873 with offices on Noble Street in the heart of the Polish business area. This paper was popularly known as the *Dyniewiczowka*

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after its publisher, whose passionate opinions on the cause of Polish nationalism filled the editorial pages. His publishing company also reprinted and sold thousands of Polish books.

The first Unionist paper was the *Gazeta Polska Katolicka* or *Polish Catholic Gazette*, a weekly founded in 1874 by Rev. John Barzynski, brother of Rev. Vincent Barzynski. By 1887, the Barzynskis and Rev. Francis Gordon, with Wladyslaw Smulski, founded the Polish Publishing Company to produce Catholic literature in Polish. *Wiara i Ojczyzna*, or *Faith and Fatherland* was a weekly that served as the official paper of the PRCUA until 1897 when they began their own *Narod Polski* or *Polish Nation*. *Narod Polski* is still published as a semi-monthly in English and Polish as the official members' publication for the organization. The PRCUA published the *Dziennik Zjednoczenia* or *Union Daily News* from 1923 to 1939. This paper was more news-oriented than the *Narod Polski* and although Catholic, was still clearly the voice of an organization run by Polish lay people.

The Polish Publishing Company began publishing the *Dziennik Chicagoski* or *Chicago Daily News* in 1890, and it was published until 1971. The Company was located at 1455-1457 W. Division Street, which also housed the Polish Alma Mater organization. Although it supported the Polish Roman Catholic Union and often printed its news, it was never its official paper. A paper with a similar name, *Dziennik Chicagowski*, is published today but has no link to the first *Dziennik Chicagoski*.

The PNA started its first newspaper, the *Polish Daily Zgoda* (*Harmony*), in 1881 to promote PNA objectives. Its publication was moved to Chicago in 1888. It continues today as a biweekly publication in English, informing its members about the heritage of Poland. The PNA began publishing the *Dziennik Związkowy*, or *Alliance Daily News* in 1908, and it is still published today as *The Polish Daily News*.

Both Polish National Alliance publications, the *Zgoda* and the *Dziennik Związkowy* (*Alliance Daily News*), were published at Alliance Printers and Publishers at 1201 N. Milwaukee Avenue in Polish Downtown. This building was designed by John Flizikowski and built in 1920 for the second Northwestern Trust and Savings Bank, and became the home of the *Zgoda* in 1941.

Although more limited in scope and circulation, there were a few local newspapers that were non-Catholic. The Polish Socialist Alliance published a socialist weekly paper called *Robotnik*, or *Worker*. The socialist press was not large in the Polish immigrant community, but there was one daily paper, the *Dziennik Ludowy* or *Peoples Daily*, published in Polish by the American Socialist Party from 1907-1924.

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Polish immigrants were very concerned with economy and financial stability, and driven to invest in real estate in this country, so they began organizing building and loan associations in 1871, soon after the first immigrants arrived. These associations were based on a model found throughout Central Europe in the mid-1800s. The earliest lending institutions were loan associations connected with the Polish parishes. The first of these was the *Bank Parafialny* (Parish Bank), created by Rev. Barzynski at St. Stanislaus Kostka in 1875. From this start, many Polish building and loan associations were founded in Polish neighborhoods throughout the city so that by 1937, there were 30 Polish building and loan associations in Chicago. Other building and loan associations were: Avondale, Belmont, Crov, Father Gordon, Fifteenth Ward, Fullerton, Haller, Jagiello, Kosciuszko, J.J. Kraszewski, King Jagiello, Orzel Polski, Polish American, Polish Union, Pulaski, Pulaski Loan and Building of the sixth Ward, St. Francis, Seventeenth Ward, Thirty-eighth Ward, Washington Polish, Webster, West Pullman, and Zgoda. Those called savings and loan included Northwestern, Piast Federal, Second Federal of Chicago, and Wachowski Albert. There were also the Loan and Investment Association and the Sixteenth Ward and Pilsno Building Associations.

For more complex financial needs, *Bank Polski*, or Northwestern Trust and Savings Bank, was Chicago's first Polish-owned bank founded by John Smulski in 1906. Originally located at 1152 N. Milwaukee Avenue, it moved to 1201 N. Milwaukee Avenue in 1920 when that building was constructed. After the bank closed, the building became the location of Alliance Printers and Publishers in 1941. John Smulski was a prominent civic leader who served as an alderman, city attorney, president of the West Park Commission, and state treasurer. During the First World War he worked with Ignasz Paderewski at the Polish Central Relief Committee and Polish American National Department to further efforts to establish a free Polish nation.

The commercial center of Chicago's Polish community beginning in the 1870s was Noble Street in Polish Downtown, linking St. Stanislaus and Holy Trinity churches. The many small businesses run by Poles were well suited to the narrow, frame and brick storefront buildings, typically housing apartments on the upper floors. Most common were businesses offering a variety of foods: retail groceries, meat markets, delicatessens, creameries and dairy stores, and bakeries and confectionaries, and sausage-makers. Some of these foodstuffs were made in the rear and sold in the front of the stores. Saloons served liquor while "bufets" existed that served cooked food; saloons were typically frequented by men only while the buffets and "ice-cream parlors" served women and children. Poles began moving into stores and offices on Milwaukee in the 1910s and by the 1920s predominated along this commercial street. On commercial streets in other areas of Polish settlement, for example Archer Avenue, Ashland Avenue on the Lower West Side, Commercial Avenue, and West 47th Street, a similar pattern persisted, although less densely.

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Several well-known specialty businesses in Polish Downtown included B. J. Zalewski Music and Book Publishers at 1505 W. Thomas Street, which also housed the headquarters of the Polish Orchestra and Band; the W. Slominski Badge and Bannerworks Store at 1025 Milwaukee Avenue opened in 1872, which designed and produced banners used in parades, festivals, and celebrations; and the W. H. Sajewski Music Store, with several locations in Polish Downtown. Founded in 1897 by Wladyslaw and Helena Sajewski, and in operation for over 80 years, it claimed to be the oldest Polish music store in the United States.

Most Polish immigrants were heavily employed in the industrial sector in a variety of industries. On the south side they were part of the large immigrant labor pool that worked in the Union Stockyards and the steel mills. In other areas they were employed in smaller industrial concerns. Although not often factory owners, there are some notable Polish companies. The oldest Polish manufacturing industry in Chicago is the clothing industry. The first one was founded in the 1860s on Lake Street by D. Wilkowski. There were several garment factories in Polish Downtown and elsewhere.

Other larger manufacturers included the White Eagle Brewing Company at 3655 S. Racine Avenue, founded in 1897 at 1709 S. Ashland Avenue on the Lower West Side; the Pulaski Coal Company at 3025 W. 26th Street, one of the largest coal companies in Chicago; the National Cordial Company at 2129 N. Western Avenue, which began with the manufacture of a honey wine in 1891; the Slotkowski Sausage Company, 2021 W. 18th Street, one of the most well-known manufacturers of Polish sausage in America, which began its operations in a small delicatessen on Commercial Avenue in South Chicago.

BOHEMIANS (CZECH) IMMIGRANT SETTLEMENT IN CHICAGO (1860-1930)

The period of greatest Bohemian immigration to Chicago was from 1900 to 1914. Prior to that, Chicagoans of Czech origin were comparatively small in numbers and proportion to other ethnic groups – in 1870, the first year the census surveyed Czechs, 6,277 residents of Chicago were recorded as Czech or Bohemian; by 1900, that number reached 36,362, only to increase further to 50,392 over the next two decades.

The earliest Bohemian settlement was located on a few acres of vacant land just south of present-day Lincoln Park. The “Bohemian Quarters,” as it was dubbed, did not last long, however. The Bohemians were evicted from their lakefront shelters in the 1850s. They proceeded to establish their first substantial presence on the Near West Side in a neighborhood they named Prague, after the Czech capital. This community was centered on the Roman Catholic parish of St. Wenceslaus at DeKoven and Desplaines Streets.

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Immediately after the fire, the Bohemians formed their most concentrated working-class community on the South Side in Pilsen (also named after a city in their homeland), which remained their primary locale until the 1950s. This area is bounded by 16th Street to the north, the curving South Branch of the Chicago River to the east and south, and Western Avenue to the west. Bohemians also colonized middle-class neighborhoods such as South Lawndale (then known as "Czech California") beginning in the 1890s. Smaller enclaves were located in the South Side areas of Grand Crossing, Douglas Park and Englewood. As early as 1900, Bohemians were already migrating into Chicago's western suburbs, increasingly inhabiting Cicero and Berwyn in addition to still westward areas such as La Grange, Downers Grove and Hinsdale.

Life as a Czech in Chicago

Bohemians were relatively unskilled compared to some other European immigrants. They worked unsteady jobs during the last quarter of the 19th century -- many were lumber shovers in the "lumber district" that bordered Pilsen and earned, on average, only \$5.00 per week. Pilsen became one of Chicago's major industrial centers after the fire, so aside from the low wages work was readily available for Bohemians to find. They were employed at companies such as the Chicago Stove Works Foundry at 22nd and Blue Island, the McCormick Reaper Works at Blue Island and Western, the Goss & Phillips Manufacturing Company on 22nd Street, and the Burlington & Quincy Railroad.

Despite the modest income of its residents, Pilsen was regarded as the best-kept workingmen's section of Chicago. By the 1890s, Blue Island Avenue from 18th to 22nd Streets had transformed into a bustling commercial district with shops catering to the needs of an expanding community. Thalia Hall, built in 1892 at 1807 South Allport, became the centerpiece of the community, and also the model mixed-use building, providing Bohemians with a theater, stores, and apartments.

In order to finance the building of their community, the Bohemians established building and loan companies. The Subsidiary Loan Association, the first of its kind, formed in 1870. As more Bohemians deposited their earnings, it provided mortgages to its members, allowing even working-class Czechs to fulfill their goals of owning a home. By 1912, 106 building and loan companies, intended for Bohemians only, accounted for over ten million dollars in assets. As a result, Pilsen was essentially financially independent from the rest of the city. The Bohemians' most prosperous bank was the Skala National Bank, founded in 1897 at 1817-19 South Loomis Street.

Saloons were plentiful in Pilsen, and were used by Bohemians as meeting halls and general alternative spaces for social and cultural activities. They were found in many of the mixed-used structures that were built extensively throughout the area. The building at 1827 South Racine (dating from 1888) was owned and operated as a Bohemian

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saloon and provided additional space for Bohemian organizations. The most popular form was the corner saloon, such as 1856 South Allport (1883).

Pilsen was home to many major players in Chicago's brewing industry. The Bohemians entered into the craft in 1891 with the founding of the Bohemian Brewing Company (later Atlas Brewing Company) on Blue Island Avenue near 21st Street.

Small-scale Bohemian commercial operations in Pilsen reflected the community's individualistic desires. Bohemians had little need to leave the neighborhood to shop or open up their own business. Opportunities abounded in Pilsen, as seemingly every block was lined with mixed-use buildings and had a grocery store, saloon, meeting hall, tailor, cobbler, ice house, etc. Pilsen, simply put, was a complete community.

The Bohemian Religious Perspectives.

An overwhelming majority of Czech immigrants identified themselves as Roman Catholics. An initial lack of Bohemian priests in the United States forced Catholic Czechs to attend nearby German parishes, namely St. Peter's on Polk Street or St. Francis of Assisi on Roosevelt Road. In 1863, the Bohemians decided they could finally establish their own church – their vision manifested into St. Wenceslaus, at DeKoven and Desplaines Streets.

The following table lists Bohemian Catholic churches known to have been founded in Chicago, including St. Procopius, which became the largest Bohemian congregation in the United States.

Name	Original Location	Original Community Area	Date Founded	Address(es)
St. Agnes (Blessed Agnes)	South Side	South Lawndale	1904	at 26th and Lawndale, later 2651 S Central Park Ave (1926, designed by Joseph B. Rezny, Renaissance in style – still standing)
Our Lady of Lourdes	South Side	North Lawndale	1892	at 15th and Keeler (Renaissance in style)

Name of Multiple Property Listing

State

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(Revised August 2002)OMB No. 1024-0018
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Name	Original Location	Original Community Area	Date Founded	Address(es)
Our Lady of Good Counsel	West Side	West Town	1889	at Western and Walton, later 916 N Western Ave (1890s, Gothic in style – closed in 1989)
SS. Cyril and Methodius	South Side	New City	1912	at 5001 S Hermitage Ave (designed by Joseph Molitor, Renaissance in style – closed in 1990)
St. John Nepomucene	South Side	Lower West Side	1870	at 25th and Princeton, later at 30 th and Lowe (1913 – closed in 1990)
St. Ludmilla	South Side	South Lawndale	1891	at Albany and 24 th (Gothic in style – closed in 1990)
St. Procopius	South Side	Lower West Side	1876	1641 S Allport St (1883, designed by Paul Huber, Romanesque in style – still standing)
St. Vitus	South Side	Lower West Side	1888	1820 S Paulina St (designed by Kallal and Molitor, Romanesque in style – closed in 1990)
St. Wenceslaus	South Side	Lower West Side	1863	DeKoven and Desplaines – closed in 1955

The Czech community in Chicago (and the Czech-American population in general) differed from other European ethnic immigrant groups of the time in one major regard. The community was distinctly divided in two, as a moderate percentage of Czechs were not religiously inclined. These rationalist “Freethinkers” represented a significant faction and were motivated by opposition to the Roman Catholic Church. As a result, Bohemian immigrants and the

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institutions they established (mutual aid societies, fraternal organizations, savings and loan associations, gymnastic clubs, cemeteries) were identified with one group or the other.

The most influential national organization formed by Freethinkers was the Czechoslovak Society of America (CSA). This fraternal order provided many services to its members, in particular economic security by way of financial guidance and handouts. Their Chicago headquarters was located at 1226 W. 18th Street. Out of this organization came Chicago's first benevolent society, Lodge Vernost Number 8, founded in 1875. By 1884, CSA had organized sixteen Chicago-based lodges. In 1915, it was estimated that there were approximately 500 Bohemian benevolent societies in Chicago – they had clearly become a dominant form of social organization for the secular Bohemians. These societies evolved to serve three main functions: to provide financial benefits, to unite the Czech community, and to preserve cultural heritage. Some notable Freethinker societies were the Union Taborites (1880), the Bohemian American Foresters (1899), the Czech Slavik Union (1892) and the Bohemian American Union (1892).

Catholic fraternal organizations, mutual aid societies and lodges were established through direct support by and affiliation with specific parishes in the city. The three largest were the St. John Society, the St. Procopius Benevolent Society, and the St. Vaclav Benevolent Society.

The two groups maintained separate educational systems as well. Catholic children attended parochial schools associated with their parish churches, such as St. Procopius Parochial School. Many of the teachers at the Bohemian Catholic schools were nuns of the Bohemian Benedictine Sisters of the Sacred Heart, founded in 1894. These sisters were also in charge of the local Bohemian orphanage, St. Joseph's in Lisle, Illinois. The children of Freethinkers were generally enrolled at public schools.

The Sokol movement, which promoted gymnastics and general physical fitness, was extremely popular in Bohemian Chicago. Among the first societies were Sokol Praha (1888), Sokolice Praha (1892), Plzensky Sokol (1892), and Sokol Pokrok (1894). The Sokols aimed to integrate its members physically, mentally, and spiritually, and their meeting halls were typically the largest buildings in the Bohemian neighborhoods and housed the community's other major cultural institutions as well, such as the Czech theatre and choral clubs. Catholic Sokols generally met in the basement of their respective church buildings.

Even the press was divided between Catholics and Freethinkers. The first daily Czech newspaper in the United States was *Svornost*, which was published in Chicago starting in 1875 and served the Freethinkers. *Narod* (1894) was the Catholic daily.

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Bohemians held great regard for the deceased. Deaths were celebrated community-wide, and burials were most often held at the Bohemian National Cemetery, a local landmark located on the North Side now listed on the National Register of Historic Places. Though it was originally organized by Freethinkers in response to Catholic spite, the cemetery did become one of the few examples of the two groups putting their individual philosophical leanings aside – burials have always been free of discriminatory restraints (there are Freethinkers and Catholics resting there), and is now even open to any religion, nationality or race.

JEWISH IMMIGRANT SETTLEMENT IN CHICAGO (1841-1930)

One of Chicago's earliest immigrant groups was the Jews, with permanent settlement beginning in the central city as early as 1841. Jews were drawn to America not only in search of economic improvement, but also for political and religious freedom. Anti-Semitism was recurrent in Europe, and Jews hoped for a new life and freedom in the United States. Diversity was a hallmark of Chicago's Jewish immigrants, who came from several nations in Europe and spoke several different languages. For this reason it is difficult to quantify their numbers from country of origin data found in the census. The city's earliest arriving Jews were from the German states of Prussia and Austria, and by the late 1870s they began coming from Eastern Europe, particularly Russia and areas of Polish settlement. Nonetheless, when the census began enumerating "mother tongue" in 1910, 68,771 foreign-born persons identified Yiddish. In 1920 the number was 87,798 and in 1930, 86,551. This would put Jews as at least the fourth largest foreign-born group in both 1920 and 1930, behind Poles, Germans, and Russians. Considering that likely many persons who identified themselves as Russian were also Jewish, the number of Jewish immigrants during that time could be substantially larger. According to historian Irving Cutler, by 1930, Chicago had the third largest Jewish population of any city in the world next to New York and Warsaw with an estimated number of close to 300,000. Russian Jews constituted 80 percent of this number.

From the time of arrival and continuing through most of the 20th century, a division between early arriving German Jews and later Eastern European Jews was a factor entrenched in the history of Jewish Chicago. The two groups established separate enclaves, temples for worship (typically Reformed vs. Orthodox), commercial districts, institutions and means of socialization. This schism has left a physical presence in the urban landscape and in history conveyed by the "South Side Jews" and the "West Side Jews."

Unlike other immigrants, most Jews in America had no desire to return to their home country. Many of Chicago's Jews made a comfortable life and were adept businessmen, typically owning stores within Chicago's downtown and

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neighborhood business districts. Still others were in service businesses such as tailors and barbers. While many were merchants, other immigrants found work as factory laborers, particularly in the garment industry.

The earliest 19th-century Jewish arrivals from Germanic lands established an enclave in the central city, with the city's first synagogue, cemetery, and business district. Although a major fire in 1847 destroyed the Jewish community in the central city, Jewish retailers rebuilt their storefront businesses and adjoining residences. Neighborhoods most often associated with Jewish immigration in Chicago, however, are located on the South and West sides. After the Great Chicago Fire of 1871 displaced residents from the central city, German Jews then settled on Chicago's south side, moving into the Douglas, Grand Boulevard, and Englewood communities. By the early 20th century, Jewish movement continued farther south and into the Washington Park, Kenwood, and Hyde Park communities, followed by the South Shore and Roseland by 1930. A small Eastern European Jewish community was established in the South Chicago neighborhood in the early 1900s.

When Eastern European Jews arrived in the late 1870s, they did not settle in the established German Jewish areas in Chicago. With dissimilar languages, more stringent religious beliefs, generally less education, and differing economic situations, the Eastern European Jews created their own communities, synagogues, business districts, institutions and organizations, particularly on the West side. They first settled on Chicago's Near West Side, concentrating in the Maxwell Street area. Although they did not live in the same area, German Jews were charitable with their Jewish brothers and sisters who arrived from Eastern Europe, helping them to adjust to a new life in America. By 1915, Eastern European Jews were moving westward into North Lawndale which became the next center for West side Jewish life in the 1920s and 1930s. Also on the West Side, late 19th- and early 20th-century enclaves were established in West Town, Logan Square, Austin and West Garfield Park. On the north side, early 20th-century enclaves were established in Lakeview, Uptown, Rogers Park and Albany Park, joining an already ensconced Jewish community on the Near North Side.

The establishment of synagogues significantly marked the arrival of Jews into Chicago's neighborhoods. The temple expressed a monumental physical presence in the urban landscape and served as a center for Jewish life. The first Jewish congregation established in Chicago was Kehillath Anshe Ma'ariv (the Congregation of the People of the East, known as KAM) in 1846 by Jewish arrivals from Germany. Its first synagogue was dedicated in 1851, and a day school was established by 1853. The first strictly Eastern European congregation was Bnei Jacob, organized in 1862, which merged with Beth Hamidrash Hagadol in 1867. Upon founding, congregations typically met in existing buildings until a permanent home could be completed. Once completed, the construction of synagogues in the City of Chicago was frequently followed by the building of an adjacent school to further religious studies or Talmud Torah. Others built a combination classroom building/meeting hall for groups and events. As an upwardly mobile group, it

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was common for Jewish congregations to relocate as immigrant populations shifted from one neighborhood to another. The synagogue and accessory buildings would be sold or rented as they left the old neighborhood behind, and a new temple would be built in the new neighborhood. For this reason, it is not surprising that there may be more than one historic synagogue and/or accessory building in Chicago built by the same congregation at different points in their history. This phenomenon of Jewish migration within Chicago is reflected in the numerous buildings left behind as they moved in and out of neighborhoods.

South side Jewish immigration and settlement

Although the south side is mostly associated with German Jewish settlement, Eastern European Jews did join their Jewish brethren in southern neighborhoods. German Jews began settling on Chicago's south side after relocating from the central city in the late 19th century. Noted as a powerful and wealthy group, German Jews became attracted to the upscale Douglas and Grand Boulevard communities between the 1860s and 1920. Located a short three to five miles south of the Loop, these communities had accessible commuter service on the Illinois Central railroad and on city surface lines.

It was in Douglas that German Jewish congregations built synagogues, represented today by two major buildings still standing in the area: the Kehilath Anshe Mayriv (KAM) Synagogue, 3301 S. Indiana Avenue, a Romanesque Revival building constructed in 1890-91 from designs by the masterful architectural firm of Adler & Sullivan (Dankmar Adler was the son of the congregation's rabbi); and the Anshe Kneseth Israel/South Side Hebrew Congregation Synagogue, 3433-37 S. Indiana Avenue, built in 1889 and designed by architect John L. Koster.

Jews also set up their own health care facilities and institutional residences to meet the needs of their community. The first health care facility operated by Jews was initiated by the United Hebrew Relief Association. This was Michael Reese Hospital, whose cornerstone was laid in November 1880 and dedicated in October 1881 at 29th Street and Ellis Avenue in the Douglas community area. The hospital opened a training school for nurses in 1890, a nurses' home in 1891; a children's building in 1897 and 1913; and the Nelson Morris Memorial Institute for Medical Research in 1911. In 1905 a new hospital building was constructed at 2838 South Ellis Avenue. Although the hospital is now closed, the historic hospital building designed by Richard Schmidt still stands, and is the oldest remaining building within the complex. On the site of the original 1880-81 hospital facility is a bronze monument to Michael Reese, erected in 1893 at East 29th Street and South Ellis Avenue.

Just to the south of Douglas is the Grand Boulevard community area, originally part of the Township of Hyde Park, which was annexed to the city of Chicago in 1889. The community is named for the elegant tree-lined carriage route established by the South Park Commission, where a number of Chicago's elite built mansions. This upscale

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community attracted Chicago's middle class, particularly successful Jewish immigrants. Near the Chicago & South Side Rapid Transit Railroad Company tracks, an elevated line that opened through Grand Boulevard in 1893, commercial districts sprung up near stops at 43rd, 47th, and 51st Streets. At the turn of the 20th century, these commercial districts had numerous Jewish-owned businesses. Also representing Grand Boulevard's Jewish history are four extant synagogues. The Isaiah Temple, 4501-09 South Vincennes Avenue, is a Classical Revival synagogue built in 1899 from designs by Dankmar Adler. Congregation B'nai Sholom Temple Israel (later occupied by Congregation Beth Jacob), built a synagogue in 1898 at 552-58 E. 44th Street (northwest corner 44th and St. Lawrence). Congregation Rodfei Zedek was built their synagogue at 58-60 E. 48th Street (between Michigan and Wabash) and occupied the building from 1906 to 1926. The Chicago Sinai Congregation (Sinai Temple) at 4600-28 S. Martin Luther King, Jr. Drive, was built in 1909-1912 from designs by architect Alfred S. Alschuler. Chicago Sinai Congregation also constructed the Emil G. Hirsch Social Center still standing at 4622 S. Martin Luther King, Jr. Drive, where many Jewish charitable and social organizations met and educational classes were conducted. This Renaissance Revival-style building, with the words "Mine House Shall be a House of Prayer for all Nations" on its façade, was dedicated in 1912.

As Jews moved farther south in the early 1900s, they established synagogues in communities such as Washington Park, Englewood, Kenwood, Hyde Park and South Shore. Washington Park, named for the recreational ground that borders the community, attracted Jewish immigrants by the first decades of the 20th century. Congregation Beth Hamedrash Hogodol built a synagogue at 5129 South Indiana Avenue in 1912 from designs by architect Alexander L. Levy. At 5301-09 S. Michigan Avenue, B'nai Sholom Temple Israel built a synagogue in 1914 from designs by architect Alfred S. Alschuler. Although the synagogue is gone, the adjacent community center and education building built in 1915 for Congregation Kehilath Anshe Dorum (the South Side Hebrew Congregation) still stands at 114 E. 59th Street.

When the Chicago & South Side Rapid Transit Railroad Company ("Alley L") extended its tracks to Englewood in 1907, development followed. To meet the needs of Jews who moved into the Englewood community, Congregation B'nai Israel (First Englewood) constructed a \$25,000 temple in 1911 that stands at 6157-59 S. Aberdeen Street. It was built from designs by architect Alexander L. Levy.

The Kenwood area, one of Chicago's most fashionable late 19th- and early 20th-century former suburban railroad communities on the south side, was an attractive place of residence for the Jewish community. With substantial, architect-designed single-family homes and the University of Chicago in nearby Hyde Park, Kenwood became home to many of Chicago's Jewish elite. In 1923-24, Congregation K.A.M moved southward from the Douglas community to Kenwood and built a new synagogue at 4949-59 S. Drexel Boulevard. This Classical Revival building was designed

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by the Chicago architecture firm of Newhouse & Bernham. Additionally, Jews are represented by another synagogue, the Isaiah Temple, whose congregation also relocated. Still standing at 1100-1116 E. Hyde Park Boulevard is a substantial 1924 Byzantine-style synagogue designed by architect Alfred S. Alschuler.

In the 1920s and 1930s, German Jews and Russian Jews joined established White Protestant groups in the South Shore neighborhood. This remarkable lakefront neighborhood, with its scenic drives, historic architecture, attractive residences, and unsurpassed recreational opportunities, was named South Shore by real estate and commercial interests to distinguish it from Jackson Park and South Chicago. As property values began to rise and population soared, a building boom brought different kinds of residential housing to the South Shore. The neighborhood's proximity to picturesque Jackson Park and its accessibility to Chicago's Loop via the Illinois Central Railroad made the area particularly attractive to real estate developers. Between 1910 and 1940, multi-family residential buildings were constructed fast and furiously to accommodate population growth. Flats, courtyard buildings and luxury high rises were designed to incorporate the ideals and amenities of single-family housing and to make South Shore living attractive to urban residents. Most of the architectural designs were solid, and pleasingly displayed the transition from single-family home to apartment building during an era when Chicago's middle and upper classes were just beginning to accept apartment living. To serve the growing population, pedestrian-scaled commercial districts sprung up near the railroad tracks and along major thoroughfares such as 71st, 75th and 79th Streets. Besides the numerous apartment buildings where Jews resided and the commercial districts where Jewish merchants operated shops, one synagogue remains as a reminder of the Jewish community that once lived in the South Shore. The South Side Hebrew Congregation Synagogue, at 7359 South Chappell Avenue, was built in 1927 and designed by architect Morris L. Komar.

In the South Chicago community, a group of Eastern European Jewish shopkeepers and steelworkers settled. To serve their religious needs, the Agudath Achim-Bikur Cholim Jewish Orthodox congregation was established in 1889. When the congregation flourished and decided on a permanent home, a synagogue was constructed in 1902 at 8927-29 S. Houston Avenue from designs by architect Henry Newhouse. The Romanesque Revival-style structure housed a congregation of 500 families at its peak. The building still stands on Houston Avenue and between 1975 and 2003 operated as the first African-American Jewish Synagogue in the region.

One of the last south side communities to experience Jewish immigration and settlement was the Roseland community. One of the remaining buildings associated with the Jewish community in Roseland is the Congregation Shomre Hadath Synagogue. Built in 1929 at 11437-45 South Forest Avenue is a synagogue design by architect Harry Leon Morse.

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**Ethnic (European) Historic Settlement in the City of Chicago (1860-1930)
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The West Side Jewish population has historically been associated with Russian Jews, who arrived in Chicago in great numbers between 1881 and 1920. As religious persecution intensified in the Russian Empire by 1880, many Russian Jews looked for new freedoms in America. The Near West Side, particularly in what became known as the Maxwell Street area, was the major late 19th- and early 20th- century Russian Jewish enclave in the city. Since many came from small villages and towns known as "shtetlach," Maxwell Street became the new "shtetl" for the Russian Jewish immigrants. This densely populated area, often referred to as the "Jewish Ghetto," centered around Maxwell Street and Halsted Avenue. Maxwell Street and Jefferson Street were home to a bustling, successful and famous outdoor market where Jewish street peddlers and merchants gathered daily. There were peddlers with pushcarts and stands and buyers of Chicago's various ethnic groups who traded from sun up to sun down. Those Russian Jews who gained wealth were able to move out of the "ghetto" and into other neighborhoods of the city. A substantial number of Russian Jews began moving out of the Near West Side and into the North Lawndale community by the 1910s. Today, much of the Maxwell Street area with its tenements, cottages, and commercial buildings has been demolished, due to expressway building, urban renewal programs and the expansion of the University of Illinois at Chicago. The Maxwell Street market has been relocated as well. For this reason, few buildings remain on the Near West Side that are associated with late 19th- and early 20th-century Jewish immigration and settlement. According to historian Irving Cutler, there had once been over 40 synagogues within walking distance of the Maxwell Street market. One of the last remaining synagogues is Anshe Sholom, built for the earliest Near West Side congregation in 1902 at 731-35 South Ashland Avenue. This Classical Revival-style temple was built from designs by architect Alexander L. Levy. Hull House, a social service agency and settlement house that helped many Eastern European Jews and other ethnic groups adjust to life in America, still stands at 800 South Halsted Street.

Overcrowded conditions, industrial development, and upward mobility drove many Eastern European Jews from the Near West Side. Although some relocated to other Chicago neighborhoods, many Eastern European Jews arrived in North Lawndale beginning in the 1910s. North Lawndale, located five miles west of Chicago's Loop, was strategically located near major industries that established themselves nearby in the late 19th-century and early 20th-century. One such industry was Sears, Roebuck & Company, whose mercantile complex employed many North Lawndale residents. The availability of jobs and recreational opportunities (particularly in Douglas Park), the stunning boulevards, and a building boom that generated numerous apartment buildings attracted Eastern European Jews to the area. In the 1920s, Russian Jews outnumbered all other ethnic groups in North Lawndale, and the neighborhood was labeled the "Chicago Jerusalem." Today, their mark has been left in the community by the many synagogues, schools, commercial buildings, residential apartments, and institutional buildings that still remain.

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Along the panoramic boulevards of North Lawndale, many Jewish congregations built elegant and well-appointed synagogues. Congregation Anshe Kneseth Israel built one of the first synagogues in North Lawndale at 3411-19 West Douglas Boulevard. The architectural firm of Aroner & Somers designed a building for the congregation, seating 3,500, that was constructed in 1913. Congregation Beth Jacob built a synagogue designed by architect Abraham L. Himelblau in 1919-20 at 1446-48 South Drake Avenue. Also remaining is the First Romanian Congregation Synagogue, built at 3620-24 West Douglas Boulevard. This 1925-26 synagogue building was designed by architect J. W. Cohen & Company.

Jews also set up their own health care facility in North Lawndale. Mount Sinai Hospital, initially called the Maimonides Hospital, was established at 1511-23 South California Boulevard in a 1911-12 Classical Revival-style building. The hospital is still operating today.

In nearby West Garfield Park, Anshe Shalom built a synagogue for their congregation at 754 South Independence Boulevard in 1924-26. This Classical Revival-style synagogue was designed by Henry L. Newhouse. Some upwardly-mobile Jews moved even farther westward into the Austin community. The religious needs of Austin's Jewish community were served by Congregation B'nai Israel. They built a Renaissance Revival-style synagogue from designs by the architectural firm of Leichenko & Esser in 1927 at 5433-35 West Jackson Boulevard.

After leaving the Maxwell Street area on the Near West Side, some Jews began to move northwest through Chicago. Some settled in the West Town community area. Most arrivals on the northwest side were from Hungary, Ukraine, and Galicia (northeastern Poland), although there were some German Jews. They joined other immigrant ethnic groups, but were never a majority. Settlement in West Town initially occurred along and around Milwaukee and Division. Again, like other neighborhoods, synagogues were constructed. At 2122 W. Crystal Street Congregation Beth-El (reformed) built a synagogue and Molner Hall (Sunday School and Gymnasium) in 1902. Other Jewish congregations who built in West Town include Congregation Moses Montefiore (1044-46 N. Damen Avenue); Oesterreich Galizien Congregation Anshei Sfard (1062 N. Ashland Avenue); Congregation Tipherith Zion, who built a Gothic Revival-style building at 1243 North Wolcott Avenue in 1900 from designs by architect Maurice Spitzer; and the First Austrian Congregation Synagogue, who constructed a Classical Revival-style building from ca. 1925 at 1357-59 North California Avenue. Jewish businesses were opened along the major thoroughfares, particularly Division Street. A popular deli of the late 19th and early 20th century was Koppel's, located at the southwest corner of Division Street and Damen Avenue.

Jews also settled in the Logan Square neighborhood, situated approximately five miles north and west from Chicago's Loop. Settlement occurred when neighborhood lands were annexed piecemeal between 1853 and 1889 to the City of

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Chicago. Improvements such as an 1869 park and boulevard system created Humboldt, Kedzie and Logan Boulevards. Street car lines along Milwaukee Avenue and Elston Avenues, the Metropolitan West Side Elevated Railway (which began in 1892), and major railroads such as the Chicago, Milwaukee and St. Paul Railroad and the Chicago and Northwestern Railway, greatly contributed to late 19th-century and early 20th -century development in Logan Square. All helped bring more residents and shape land uses in the community. Industrial uses developed along the C & NW and C. M. & St. P. tracks, while commercial use grew along the community's major streets, particularly Milwaukee Avenue, and near the California and Logan Square stations on the elevated line. A number of Jewish-owned businesses clustered along Milwaukee Avenue in Logan Square.

By the late 19th and early 20th century, the majority of Logan Square residents were working-class immigrants. Jews joined the Swedes, Danes, and Germans who built and occupied frame single family homes and two-flats in close proximity to industries in the Logan Square area. Industries attracted to properties along the railroad tracks in Logan Square varied and included garment companies, breweries, varnish manufacturers, coal yards, and tanneries.

Today, two known synagogues are still standing in Logan Square. The first is the B'nai David Ohave Zedek Congregation Synagogue, built between 1919 and 1921 at 1908-10 North Humboldt Boulevard. It was designed by architect David Saul Klafter. The other is for Congregation Beth El, who constructed the building at 3232 W. Palmer Street in 1921 after moving from the synagogue at the corner of May and Huron Streets.

North Side Jewish Immigration and Settlement

Although the Post-World War II era brought many Jews to Chicago's north side, the Jewish community north of the Chicago River was not as sizable in the late 19th and early 20th centuries. Walton Place was built in 1884, followed by the construction of another synagogue building at the corner of LaSalle Avenue and Goethe Street in 1892. Today, neither pre-1900 structure survives. As members of Temple Sholom moved farther north and into the Lakeview community area, a new Classical Revival-style synagogue was constructed in 1910-11 at 3758-66 North Pine Grove Avenue. Alfred S. Alschuler was the architect. By 1928, a larger structure was needed for the growing congregation, who continued to be attracted to this community on Chicago's north lakefront. At 3480-98 North Lake Shore Drive, a Middle Eastern-style synagogue was constructed from designs by the architectural firm of Coolidge & Hodgdon.

Another early congregation north of the Chicago River was established in the Near North Side community area was Congregation Anshe Emeth. At 1363 N. Sedgwick, the congregation constructed a synagogue (later occupied by B'nai Israel) in 1893 from designs by architect Frederick Ahlschlager. This Middle Eastern-styled synagogue no longer stands. In 1914, the Anshe Emet congregation moved to the Lakeview community and purchased property to build "a community house" at 631-633 West Patterson Avenue. The new Anshe Emet Synagogue was constructed in

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1915-17 from designs by architect Jacob S. Aroner. This Prairie-styled building still stands and continues to be used as a synagogue.

Lakeview was also home to another north side congregation in the early 20th century. After many years of temporary locations for their congregation, a synagogue was eventually constructed for Congregation Temple Emanuel. After fire damaged the synagogue in 1916, it was rebuilt and enlarged at the same site at 701-03 W. Buckingham and rededicated in 1917.

By the 1920s, a new congregation was created to serve those Jews who had moved to the fashionable Uptown community of Chicago's north side. Uptown, a neighborhood located six miles north of Chicago's Loop, housed one of Chicago's finest early 20th-century commercial and entertainment districts. Constructed within the community of single-family residences were numerous upscale multi-family structures, many of which attracted Jewish residents after World War II. At 5029 North Kenmore Avenue, the North Shore Sons of Israel constructed a 1200-seat synagogue between 1922-25. This Romanesque-Revival styled synagogue was designed by the architectural firm of Dubin and Eisenberg. Soon after completing the synagogue's first floor in 1923, the North Shore Sons of Israel consolidated with the Agudath Achim (First Hungarian Congregation) to become the Agudath Achim North Shore Congregation. An adjacent community center/religious school was also constructed at 5033 North Kenmore Avenue.

Farther north from Uptown is the Rogers Park neighborhood, where Jews increasingly migrated after 1920. At that time, a building boom occurred in this community nine miles north of the Chicago Loop, bringing residents to its newly constructed residential flats and apartment buildings near the lakefront. Development was stemmed by the extension of the Northwestern Elevated Railroad to Howard Street in 1908 and increasing streetcar service. Accessible transit to and from Chicago's Loop, theaters, recreational opportunities, and Lake Michigan beaches appealed to the Jewish population moving from other neighborhoods in Chicago. Near the transit and streetcar lines, Jewish merchants had opened businesses on major thoroughfares such as Devon, Howard, Clark and Western. Serving religious needs were the first two congregations in Rogers Park, B'nai Zion and Temple Mitpah. At 1439-49 West Pratt Boulevard, B'nai Zion built a synagogue in 1927 from designs by architect Edward P. Steinberg. Although no longer occupied by this congregation, the building stands. Temple Mitzpah, founded in 1919, was the first Reform Jewish congregation on the north side. The congregation built a synagogue at 1615 W. Morse from designs by architectural firm of Spitzer & Popkin. It was dedicated in 1924.

In addition to Uptown in the 1920s, the Albany Park community was a growing north side center for Jewish life in Chicago. This community, located eight miles northwest of Chicago's Loop, did not see much growth until its annexation to the City of Chicago in 1889, which brought city services such as water, sewer and street improvements

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and further transportation improvements. Cable car lines along Lawrence, Montrose, Pulaski and Elston brought some additional interest to Albany Park in the late 1890s. However, it was not until rapid transit arrived with the Northwestern Elevated Railroad, that the area received serious real estate attention. Incorporated in 1893, the Northwestern 'L' served Chicago's north and northwest sides to the Loop, the city's central business district. In 1907, construction of the Ravenswood Branch of the Northwestern Elevated Railroad Company was completed from its departure point from the main line at Clark and Roscoe Streets to the intersection of Kimball and Lawrence Avenue. Around this intersection grew a commercial district in the 1920s, with numerous Jewish retailers and businesses. To meet the religious needs of the growing Jewish population, synagogues were constructed. Although at one time there were numerous pre-1930 synagogues in Albany Park, including the Congregation Beth Hamedrosh Hagodol of Albany Park at 4601-05 N. Lawndale Avenue (1927) and Congregation Beth Itzchock at 4645 N. Drake Avenue (1922), Temple Beth Israel at 4850 N. Bernard Avenue is one of the few synagogues that remain. Built in 1921, the Art Deco-style synagogue was designed for the congregation by the architectural firm of Halperin & Braun. The combination school and auditorium building seated 900 and was built for the 200 families that once worshipped at Beth Israel. (The synagogue of Congregation B'nai Shalom, located at 4850-52 N. Sawyer (at Ainslie) may be from 1950).

Jewish organizations and institutions

Jewish educational and cultural institutions that opened in Chicago were committed to Jewish heritage and learning. As Jewish community centers, these institutions offered opportunities for advancement, socialization, and culture to those in the Jewish community. These institutions included the Chicago Hebrew Institute, founded in 1903 and located at the corner of Lytle and West Taylor Street by 1910; its successor, the Jewish People's Institute built in 1927 at 3500 West Douglas Boulevard in North Lawndale from designs by the architectural firm of Grunsfeld & Klaber; The Hebrew Theological College of Chicago (Beth Hamedrash L'Torah), built in 1922 in a Classical Revival-style building designed by the architectural firm of Loewenberg & Loewenberg at 3450-58 West Douglas Boulevard in North Lawndale; and the College of Jewish Studies (Spertus College of Judaica) founded 1925. The Northwest Side Talmud Torah, which educated immigrants on the English language, customs, and politics of America, opened in the former Marks Nathan Jewish Orphan Home at 1241-43 North Wood Street in 1911.

Charitable organizations were also founded in Chicago. One of the first was the United Hebrew Relief Association established in 1859, followed by the Associated Jewish Charities of Chicago, with offices at 108 LaSalle Street in 1910. Also established was the Jewish Aid Society. In 1923, the Jewish Charities of Chicago (now known as the Jewish Federation of Metropolitan Chicago) was established. The Jewish Federation of Metropolitan Chicago Building is currently at 1 South Franklin. A bronze relief on the Madison Street façade entitled "The Spirit of Jewish Philanthropy" indicates the kinds of services provided by the organization. Hadassah is another charitable organization that provided aid, medical and social services to Israel.

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City clubs, where wealthy businessmen and professional could socialize amongst the elite, were founded by the Jews as early as 1869. In that year, the Standard Club was organized. Standard had two locations prior to constructing a club building in 1926 at 306-330 South Plymouth Court, designed by Albert Kahn in the Classical Revival style. This club was exclusively for the German Jews of Chicago. Eastern European Jews, who were not admitted to the Standard Club, established their own city club by 1917, the Covenant Club, which lasted until 1986. In 1923, the club constructed its own building at 10 North Dearborn Street designed by Walter Ahlschlager, also in the Classical Revival style. These city clubs were both architecturally distinctive, reflecting the prestige of their members. Within their walls the clubs offered dining, where one could share stories and enjoy each other's company. For members of the Standard and Covenant Clubs, socialization was uniquely attractive because members were of the same ethnic background. Other social and fraternal organizations included the Arbeiter Ring (the Workman's Circle) founded in 1903, which later met in the Douglas Park Auditorium (Labor Lyceum) at 3200 W. Ogden Avenue. This building was designed by Rusy & Rezny in 1910.

Jewish women's groups included the Council of Jewish Women; the Ruth Club; the Johannah; Miriam Club for Jewish Working Girls; and Isaiah Womens' Club. The Deborah (Deborah Verein) was founded in 1872 by German Jewish women who assisted the work of the United Hebrew Relief Association in fundraising and volunteerism. They met at Congregation Sinai, at the southwest corner of 21st and Indiana, by 1910. Landmanschaften or vereins numbered in the hundreds in the early 20th century. These groups, who came from the same communities in Europe, helped immigrants adjust to life in America as well as provided a social outlet for newcomers.

Jewish political groups also were established in Chicago. Jewish interest in Zionism, that is, the establishment of a national home for the Jewish people in Palestine, heightened in the late 19th and early 20th centuries. In 1896, the first organized Jewish Zionist group in the United States was established in Chicago—the Chicago Zionist Organization—mainly by Eastern European Jews. Most were members of the Hebrew Literary Society, who resided in the Maxwell Street area. They raised funds and organized troops to join groups such as the British Jewish Legion free Palestine from Turkish rule. Another was the Labor Zionist Alliance, once located at 3322 West Douglas Boulevard in North Lawndale. The Jewish Welfare Fund, founded in 1936 (which later became the Jewish United Fund when merged with the Jewish Federation), was supported by the Eastern European Jewish community. Other political groups included Poale Zion (Labor Zionists).

Publications were produced to spread news in Chicago's Jewish community. Some were published in Yiddish, German or English while some were in two languages. Several of these publications include *The Jewish Advance*, from ca. 1878; the *Israelitische Press* from 1879; *Yiddishe Presse* (1885-86); *Idisher Kuryer* (*The Jewish Courier*)

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from 1888; *Occident* from the late 19th century; and *Kultur*, published around 1925. National publications such as *Forverts* (*Yiddish Forward* or *Jewish Daily Forward*) were not published in Chicago, but did have a Chicago branch office.

The needs of children were also met through organizations and institutions. Jewish Youth Centers with athletics included the American Boys' Commonwealth and the Boys' Brotherhood Republic. With support from the Jewish community, orphanages were opened in Chicago. One of the most recognized Jewish orphanages was the Chicago Home for Jewish Orphans, founded in 1893 to serve as a residential care facility for children ages 5 to 18. Initially opened in 1894 in a building at 3601 Vernon Avenue (demolished), it later operated at 6208 S. Drexel Boulevard, at the southwest corner 62nd Street and Drexel Boulevard. Woodlawn Hall, as the building came to be known, was dedicated in 1898 and demolished in 1965. Another orphanage, the Marks Nathan Jewish Orphans Home, was opened in 1906 at 1241-43 N. Wood Street. It was built 1903 and designed by E. Hill Turnock and E. Jöhrenstein. This building was later occupied by a Polish Veterans post and is still standing. When larger quarters were needed, a new building was constructed on property acquired in 1911 in North Lawndale at 1550 S. Albany Avenue. The building opened in 1912 and was expanded in 1926 from designs by architect Samuel Oman. Marks Nathan Jewish Orphans Home operated at the Albany Avenue location until 1948. Further services were offered by the Home for Jewish Friendless and Working Girls, founded in 1901. It opened and dedicated a new facility at 5226 S. Ellis Avenue in 1904 and only operated for 10 years at the Hyde Park site. In 1914, the Home for Jewish Friendless and Working Girls Building was sold to the Chicago School of Osteopathy. Other residential facilities for Jewish orphans include the Jewish Home Finding Society, established in 1907 with operations at 1800 West Fillmore (Selden) Street in the Near West Side (demolished); the Daughters of Zion Nursery and Infants Home, which first opened at 1441 N. Wicker Park Avenue (still standing) and later operated from 1401 N. California at Hirsch, in a Gothic Revival-style dormitory built in 1922 and designed by architects Dubin & Eisenberg, architects (still standing); the Deborah Boys' Club, which operated a home at 4044 Prairie Avenue between 1907 and 1912 and later at 5930 South Martin Luther King, Jr. Drive (South Park Avenue) in Washington Park (still standing in 2008); and the Miriam Club (Homes for Jewish Working Girls), 434 E. 41st Place and 4501 Forrestville.

Besides meeting the needs of children, the Jewish community also supported institutions that provided care and assistance for the elderly. These institutions included the Orthodox Jewish Home for the Aged, once located at 1648 South Albany Avenue (corner of Albany and Ogden) in North Lawndale; and the Home for Aged Jews (Drexel Home for the Aged), still located at the southwest corner 62nd and Drexel Boulevard, which operated in the Woodlawn community from 1893 until 1981.

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Jewish congregations buried their dead initially in the Jewish Burial Ground Society Cemetery or within different sections in major cemeteries in the 19th and early 20th century. A cemetery at Irving Park Road and Clark Street, known commonly as Jewish Graceland Cemetery, includes burial grounds B'Nai Sholom Temple Israel, Chebra Gemilath Chasadim Ubikur Cholim, and the Hebrew Benevolent Society. Within Rose Hill Cemetery was the Cemetery of the North Chicago Hebrew Association, Sinai Congregation, and Zion Congregation; and within Oakwoods was Congregation Ohavo Sholom. Still others had private cemeteries: Congregation Beth-El (Ridgelawn Cemetery) operated a cemetery at Peterson and Pulaski; Free Sons of Israel Cemetery (Independent Order) had a burial site at Desplaines Avenue and 16th Street; Westlawn Cemetery at 7801 West Montrose; and lastly the Mt. May Cemetery at 3600 North Narragansett Avenue.

SECOND WAVE IMMIGRANT GROUPS IN CHICAGO

In determining which immigrant groups to consider for this nomination, those chosen were among the top ten in numbers of foreign-born from that nation in at least one census decade. Groups not considered were the English, the Scottish, and British Canadians. It was assumed that immigrants from these countries, though foreign-born, blended immediately into the predominant, English-influenced, existing American culture.

ITALIAN IMMIGRANT SETTLEMENT IN CHICAGO (1850-1930)

Immigrants from the southern European country of Italy first arrived in Chicago in the 1850s, yet did not make their mark in any great numbers in Chicago until 1900. In that year, this second wave immigrant group was in eleventh place in Chicago, with 16,008 foreign-born Italians. Their numbers swelled to 45,169 in 1910, and by 1920 and 1930, they were in fourth place, behind Poland, Germany and Russia. In 1920 there were 59,215 foreign-born Italians (7.3% of Chicago's foreign-born population for that decade) and 124,184 foreign stock, and in 1930 there were 73,960 foreign-born (8.6%) and 181,861 foreign stock.

Enticed by opportunities available to immigrants, Italians arrived in Chicago mainly from the central and south parts of Italy. Most arriving in the early 20th century were poor and illiterate, coming from the Italian countryside in hopes of finding work and accumulating enough wealth to bring over family members to a better home in the U.S.

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Chicago's Italians were overwhelmingly Roman Catholic, adapting to the unfamiliar city practice of establishing parishes that would serve as the heart of their ethnically-based community. Back in Italy, region and village were uniting factors, not country ties. Yet, in a mixed ethnic American society, a comfortable shared ethnicity arose with the establishment of nationally-based institutions. Italian immigrants did not necessarily choose to live near those hailing only from the same country, but often chose to reside near others from the same village or region. Around these institutions, ethnic-based Italian enclaves arose that Chicagoans often refer to as "Little Italy," "Little Sicily," and "Little Tuscany."

The first Italian Catholic parish in Chicago, Assumption, BVM Church, was founded in the Near North Side by the Servites, a religious order of men. In 1880, construction began on the basement of their first church building at Illinois and Orleans Streets. The cornerstone was ultimately laid in 1884 and rising to completion in 1886 was a design by architect Giuseppe Beretta in the Renaissance Revival-style. Around Assumption, BVM parish, numerous Italians from the cities of Genoa in Liguria and Lucca in Tuscany settled. A well-known Italian national parish, St. Philip Benizi, was established in 1904 and like Assumption, BVM, was staffed by the Servite Fathers. St. Philip Benizi was for worshipers, mainly Sicilians, who settled north of Assumption in the 1880s and 1890s. Located at the southwest corner of Oak Street and Cambridge Avenue, St. Philip Benizi Church served the Near North Side community from 1904 until it was closed in 1965. Nearby was the Evangelical Association Italian Mission at 1101 N. Cleveland Avenue. St. Philip Benizi and the Italian Evangelical Association Mission were established in an Italian district that was known by immigrant groups as "Little Hell" but became known as "Little Sicily" for its large number of residents from the Sicilian region. Population in "Little Sicily" reached 20,000 by 1920.

Just across the Chicago River in West Town, an Italian colony was formed in the early 20th century around Sancta Maria Addolorata Parish, established in 1903 for parishioners who arrived from the Italian regions of Tuscany, Piedmont, Veneto, and Sicily. At first, services were held in the former Trinity Norwegian Lutheran Church building at the southwest corner of Grand Avenue and Peoria. When it burned in a large fire in 1931, the former Our Saviour Norwegian Evangelical Lutheran Church was purchased and served as the church until 1952 when it was razed for the John F. Kennedy Expressway. The congregation then built a new church building at Ohio and Ada Streets in 1958-1960 from designs by architect Joseph Baguololo. Not all Italians in West Town were Roman Catholic. The First Italian Presbyterian congregation established in 1891, constructed a church at 810 West Ohio Street (demolished). In 1923, a splinter group was formed to establish Waldensian Presbyterian Church. Also in West Town was the Erie Street Seventh Day Adventist Church at 1244 W. Erie that served Italian Adventists.

When a community of Italian Catholics began arriving in the Taylor-Halsted area on the Near West Side around 1900, the Italian national parish of Holy Guardian Angel Church was born. In 1899, the parish built a church building from

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designs by the architectural firm of Egan & Prinderville at 717 West Fourth Street (Arthington Street). After decades of service, the parish was closed and the complex razed in 1963. Another Near West Side Italian national Parish was Holy Rosary Church, established in 1904. In that same year, a new building was constructed at 614 North Western Avenue. The Scalabrinian Fathers were entrusted with the parish that would vigorously serve Italian immigrants of the Near West Side in the early 20th-century. Since large numbers of Italian immigrants continued to arrive in the Near West Side another parish, Our Lady of Pompeii Church, was organized in 1910 at Lexington and Lytle Streets. This church was to relieve overcrowding at nearby Holy Guardian Angel Church. Again, the Scalabrinian Fathers were appointed by Archbishop James Quigley to tend to the Italian parishioners of this new national parish. A combination church and school was constructed between 1910 and 1911 and remains today at 1220 W. Lexington Street. St. Callistus Church was organized in 1919 to serve Italian families at Bowler Street and Leavitt Street. After holding services in a former Methodist Episcopal Church, a new combination church and school building was dedicated in 1926 at 2169 West Bowler Street from designs by architect John G. Steinbach. Besides the Catholic parishes, there were other Italian churches on the Near West Side. At Polk and Carpenter Streets the First Italian Methodist Episcopal Church was constructed and an Italian Evangelical Association Mission was located at 874 Blue Island Avenue.

The construction of four influential Italian national parishes and a concentration of Italian immigrants on the Near West Side transformed this area just southwest of Chicago's Loop into "Little Italy." Between Halsted Street and Ashland Avenue, Taylor Street became a stronghold for Italians, regardless of the presence of other ethnic groups in the area. "Little Italy" prevails into the 21st century despite the opening of the Eisenhower Expressway in 1956 and the urban renewal construction of the University of Illinois at Chicago campus and medical center that displaced numerous residents and businesses from the Near West Side.

Italians impacted other Chicago neighborhoods beyond the near north and west sides. On the south side, families from the Italian village of Ricigliano in the Campania region formed Santa Maria Incoronata Parish in the Armour Square community in 1899. Operated by priests of the Scalabrini order, the congregation eventually built their own Renaissance Revival-style building in 1904 at Alexander Street near Wentworth Avenue from designs by architect William F. Gubbins. Even further south in the Grand Crossing neighborhood was St. Francis de Paula. Established in 1911, the parish built its first frame church at 78th and Dobson Avenue also from plans by architect William F. Gubbins. By 1937-38, this church was replaced with a brick Gothic Revival structure designed by the architectural firm of McCarthy, Smith & Eppig. Although St. Francis de Paula was a mixed parish where those of other ethnicities were invited to worship, it remained largely an Italian parish until the 1960s. West Englewood's Italians worshipped at St. Mary of Mt. Carmel, located on the southwest side at 67th Street (Marquette Road) and Hermitage Avenue. Established in 1892, the parish first used a former Baptist Church at 72nd Street and Peoria Avenue, followed by a frame church it built in 1900. St. Mary of Mt. Carmel parish later constructed a brick church and a school at 6723 S.

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Wood. The parish was closed by the Archdiocese in 1976. The far south side's Italians formed a community around St. Anthony Church, established in 1903 to serve worshippers residing in the Pullman community. Church members emigrated from the regions of Sicily, Calabria and Veneto. This parish built a brick church in 1904 from designs by architect William J. Brinkman at 222 East Kensington Avenue which was replaced in 1961.

An Italian settlement was also established in the Lower West Side, one of Chicago's principal port of entry neighborhoods. Around St. Michael Church, organized in 1903 at 24th Place near Oakley Avenue, were a small group of Italians who were employed at the large-scale McCormick Works (International Harvester) at 22nd Street and Western Avenue. Parishioners at St. Michael, principally arriving from the Friuli and Tuscany regions of Italy, funded a church building atop the unfinished former Swedish Emmanuel Methodist Episcopal Church at 2325 W. 24th Place. The new brick church was named for St. Michael the Archangel, the patron saint of the parish at Ponte Buggianese in Tuscany from where many of the parishioners had come. Today, a cluster of Italian-owned restaurants along Oakley Avenue mark the commercial storefronts in this early 20th-century Italian enclave often called "Little Tuscany" or "Heart of Italy."

No matter where an Italian settled in Chicago, a strong network was established, particularly with those from the same region. Italians were especially loyal and worked, shopped, worshipped, and socialized with those associated with their paesani. Membership in a mutual aid society, which provided benefits and social needs, was remarkably common. Many societies were named after towns, provinces, or patron saints, further reinforcing their place of origin. According to historian Rudolph J. Vecoli, there were close to four hundred competing societies by 1912. These societies were housed in commercial buildings in Chicago's Italian neighborhoods.

To spread news within the Italian community, Italian language newspapers were produced in Chicago beginning in the 1880s. The first was *L'Italia*, started in 1886, attaining national circulation through the early 20th-century. Athletic clubs also combined sport with ethnic culture and socializing, including the Bonivirs Social and Athletic Club, formally established in 1924. An ethnic-based group, known as the Legione Garibaldi, erected a bronze sculpture to memorialize Italian military strategist Giuseppe Garibaldi in 1901. Although first in Lincoln Park, it now stands in Garibaldi Park, at Polk Street and Ashland Avenue.

HUNGARIAN IMMIGRANT SETTLEMENT IN CHICAGO (1890-1930)

At the end of the 19th century, immigrants from the central European country of Hungary also chose Chicago as their new home. Although Hungarians first arrived in Chicago in the 1850s, it was between 1889 and 1913 that immigrant

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arrivals from Hungary increased. Generally, Hungarian immigrants in the US during this period came from the countryside of the northeastern and southwestern regions of Hungary. Although never reaching the magnitude of the Italians, Hungarians were among the top ten immigrant groups in Chicago in 1910, with 28,938 foreign-born; in eleventh place in 1920 with 26,106 foreign-born; and fourteenth place in 1930 with 15,337. It is possible that Hungarians may have been counted as Austrians in prior census years, when Hungary was part of the Austro-Hungarian Empire.

Most Hungarian settlements were on Chicago's south and west sides, where industrial jobs were plentifully available for these former rural dwellers. Four strong Hungarian enclaves were positioned on the south side: in South Chicago, Burnside, West Pullman and Roseland. South Chicago was the earliest of these settlements, known as the Bush (Bozot), with a population reaching 330 in 1910. It was here that the first Hungarian protestant church was founded in 1898, the Hungarian Reformed Church of South Chicago. It was located at 8504-06 South Burley (Superior) Avenue. By the 1920s, most South Chicago Hungarians had moved to communities such as East Chicago, Gary and Joliet, where further job opportunities were available. West Pullman also attracted a small group of Hungarians, who constructed the Hungarian Baptist Church in 1911-12 at 656 W. 118th Street. In nearby Burnside, known as Bronszajd, Hungarians became more numerous in the 1910s and 1920s. Near Cottage Grove and 95th Street, stores and restaurants owned by Hungarian-Americans served the "Triangle." The "Triangle" was another name of the community where the shops and tracks of the Illinois Central and Nickel Plate Railroads bordered this settlement on three sides. A strong ethnic center for the community was established in 1904 when Our Lady of Hungary Parish was built at 93rd and Chauncey Avenue to serve Hungarian Catholics. A two-story frame church, completed in 1906, was replaced in 1929 with a combination brick and school building at 93rd and Kimbark. The parish was closed by the Archdiocese of Chicago in 1987 and the 1929 building demolished in 1998 for the construction of senior housing. Another Hungarian church was the Holy Trinity Hungarian Greek Catholic Church. In 1905, the Holy Mary and St. Emory Society was established in the "Triangle," a social and religious organization that led to the development of a Hungarian Center. Hungarians did mainly build and live in single-family residences in these far southern neighborhoods, where land was affordable and available. Hungarian organizations stemmed from this neighborhood.

"Little Hungary" was the best-known settlement on Chicago's west side, centered around Pulaski Avenue, Madison Street, Lake Street, and Carroll Avenue in the West Garfield Park community area. A Hungarian-American owned factory, the Sinko Tool & Manufacturing Company (later Santay Corporation) opened in 1916 at 351-352 N. Pulaski and was a magnet to a small Hungarian population (close to 300 by 1920). Also on the west side was Chicago's second Hungarian Catholic church in the West Town community area, St. Stephen King of Hungary, at 2015 W. Augusta Boulevard, in the former Emmanuel Slovak Baptist Church building. The parish had been founded at 2445 N. Washtenaw as the Hungarian Catholic Church of St. Emeric.

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**Ethnic (European) Historic Settlement in the City of Chicago (1860-1930)
Cook County, IL****LITHUANIAN IMMIGRANT SETTLEMENT IN CHICAGO (1900-1930)**

Lithuanians arrived in Chicago in increasing numbers after 1900, when their homeland on the eastern coast of the Baltic Sea was part of the Russian Empire. Lithuanians are not recorded in census figures until 1920, marking the establishment of a Lithuanian nation in 1918 after World War I. In 1920 there were 18,923 foreign-born Lithuanians in Chicago and in 1930 there were 31,430, bringing them into eighth place among immigrant groups in Chicago.

During the early 20th century, Lithuanians mainly settled on Chicago's south side, in the Bridgeport, Back of the Yards, Pullman and Chicago Lawn (Marquette Park) community areas. Lithuanians were also found in the Lower West Side. Chicago's newest Lithuanian arrivals often were living with other compatriots in boardinghouses, near their jobs. With limited education, many Lithuanians found work in the Union Stockyards in the early 20th century or as laborers in the Central Manufacturing District, established between 1916 and 1920 on West Pershing Road. Upton Sinclair's 1906 muckraking novel *The Jungle* captured the life of the Stockyard working Lithuanian, Jurgis Rudkus, as its main character.

Some historians believe it was common, shortly after arrival, for male Lithuanian immigrants to intend to stay in the U. S. only briefly, working until they made enough money to return to their native land. Others accumulated enough income to send for a loved one whom they took as their bride. Since financial planning was an important aspect to Lithuanian arrivals, savings or building and loan associations were established in the early 20th century to serve their ethnic group.

Ethnic ties were strong for Lithuanian arrivals, who connected with and felt secure among those who spoke the same language in their newfound surroundings. Within the neighborhood, both the tavern and the ethnic church were outlets for socialization for Lithuanians. Many Lithuanian churchgoers were Roman Catholic, and their parishes became the anchor and center for neighborhood life. The first Lithuanian parish in Chicago was St. George Church in Bridgeport, established in 1892 at 32nd Place and Auburn (Lituanica) Avenue. Here, the parish adopted the former church building of the German parish of the Immaculate Conception, and moved the building to serve as their home until 1896. In that year, a new church was begun and the old church building uprooted once again, this time to 858 W. 33rd Street. The new St. George Church was completed in 1902.

Subsequent Lithuanian Catholic parishes mark the city's other late 19th- and early 20th-century ethnic enclaves. St. Joseph Church, the second Lithuanian parish in Chicago, was established at 8812 S. Marquette Avenue in South Chicago. The original frame church, ca. 1902 was demolished and replaced church building in 1949). Holy Cross was

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established in 1904 on 46th Street between Hermitage Avenue and Wood Street in the Back of the Yards. The first building was a combination church and school built in 1904-05 and designed by John Flizikowski; it was later replaced with a brick church built in 1913-15 at the northwest corner of 46th and Hermitage Avenue designed by Joseph Molitor. Our Lady of Vilna built a combination church and school building in 1906-7 at 2323 W. 23rd Place in the Lower West Side. St. Michael Church at 1644 W. Wabansia was constructed at Paulina Avenue in West Town in 1904, and was later demolished. All Saints was established in 1906-07 in Roseland. The first church was built in 1907-8 at the southwest corner of 108th and Wabash, and replaced in 1959-60 with a new building at the southeast corner of 108th and State Street. Immaculate Conception, established in 1914 built a combination church and school building in 1915 at 44th and Fairfield Avenue in Brighton Park. The original church was replaced in 1963-4. Sts. Peter and Paul Church was built in 1913 at 125th Street and Halsted Street in West Pullman, 1913. The congregation's second church built in 1958-59. The Nativity of the Blessed Virgin Mary was founded in 1927, and the original church and school building was constructed in 1928-9 at 69th and Washtenaw Avenue in Chicago Lawn (Marquette Park). A new church was built in 1957. Many of these churches conducted their services in Lithuanian until the 1930s, although some continued at least one mass in the native tongue for decades to come. Some of these Catholic institutions were operated by the Marian Fathers, a religious community of men who arrived in Chicago in 1913 to serve the Lithuanian community. Beginning in 1919, the Marian Fathers operated the major Lithuanian newspaper in Chicago, *Draugas* ("the Friend") which was founded in Pennsylvania in 1909 and moved to Chicago in 1916. Initially, it was the independent publishing voice during the Russian occupation of Lithuania. The Sisters of St. Casimir, a religious order of Catholic women, arrived in Chicago in 1909 to be educators of children of Lithuanian descent in both parish elementary schools and high school. Additionally, they built a motherhouse and operated Holy Cross Hospital (built 1927-1928, expanded 1957-1962) at 2701 W. 68th Street in Chicago Lawn (Marquette Park) to serve the health needs of Chicago's Lithuanian community.

The Lithuanian community also took care of their dead. St. Casimir Cemetery at 111th Street and Pulaski Road opened in 1903 in the Mount Greenwood community area. Mount Greenwood, located 14 miles outside of Chicago's Loop, was not annexed to Chicago until 1927. Prior to annexation, the remote community became a center for Chicago's burials.

Chicago was also home to Lithuanian Protestants, who established churches within Lithuanian residential neighborhoods. Lithuanian Zion Lutheran Church was organized in 1910 in Bridgeport, and in 1922 the congregation constructed a church building at 2225 West Cermak Road at Bell Avenue in the Lower West Side. Also in Bridgeport was the Lithuanian Baptist Church at 813 W. 31st Street.

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Lithuanians also established their own organizations and societies. Lithuanian-language newspapers published in Chicago before 1930, besides the well-known *Draugas*, include: *Amerikos Lietuva*; *Naujienos* (*The Lithuanian Daily News*) begun 1914; *Vilnis*, also called *Surge*, a newspaper of the labor movement from 1920.

SMALLER EUROPEAN IMMIGRANT GROUPS THAT LEFT A MARK ON CHICAGO

Several other smaller immigrant groups that did not appear within the top ten in any decade have still been included for study for various reasons. Those that follow are the most important smaller ethnic groups in terms of numbers, but other groups could be considered as part of this multiple property documentation.

DUTCH (THE NETHERLANDS) IMMIGRANT SETTLEMENT IN CHICAGO (1860-1930)

The Dutch were among the first European ethnic groups to immigrate to America. The first settlers arrived in New York during the early 17th century, and immigration to Chicago from the Netherlands began as early as 1839, only two years after the city's founding. Dutch immigrants came in search of opportunities and freedoms that had become sparse or completely unavailable to them in their homeland—they wished to maintain their religious beliefs, escape declining economic conditions, and re-establish traditional social structures.

Initially, the motivation for settling in the Midwest was largely economic. Specifically, there were strong desires to pursue agriculture. During the 1800s, the Dutch economy was stagnant and weak, and large numbers of Dutch farmers faced high taxes and low wages. Not surprisingly, there was a great attraction to the cheaper, relatively untapped rural land in Michigan, Iowa, Wisconsin and Illinois. They first settled in Chicago in what is now Roseland, originally founded by Noord Hollanders as Hooe (High) Prairie. Soon after, immigrants from the Groningen Province established a community on the Near West Side in an area called the Groningsche Hoek (Groningen Quarter).

Immigrants increasingly settled in Chicago, though remained in comparatively small numbers. The Dutch are steadily represented in the earliest Chicago census—in 1860 there were 305 Dutch immigrants living in the city, within the top ten, a rank they maintained in 1870. As the city grew, their isolated communities were essentially overrun by the greater masses of immigrants from other European nations. In 1900, they peaked at 18,555 foreign-born, though that was only good enough for tenth place in that decade. Many Groningen Quarter residents moved farther west to less congested areas—new communities were established in the Douglas Park/North Lawndale area as well as in

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Englewood. Other major Dutch settlements at this time were located in the outskirts of the city, in West Pullman and Mount Greenwood. In 1920, their growth rate had fallen well behind that of the other immigrant groups—though Roseland's Dutch population had increased to a high of 8,750, the Dutch accounted for less than one percent of Chicago's total population.

Despite the impending migration and growth of other ethnicities in Chicago, the Dutch were able to preserve their ethnic identity through religion. The early, solitary communities were centered on their Reformed churches. A Dutch Reformed Church with a congregation of eighteen members was organized in Roseland in 1849. Its first building was erected in 1850, and just five years later a new church was built to accommodate the growing number of members. By 1900, there were several churches throughout the city of the Reformed Church denomination. American Reformed Church was founded in 1872 at Washington and Racine, First Church of Gano (1894) was located at 117th and Clark and First Roseland Church (1894) at 107th and Michigan.

Intensive growth of the Dutch Reformed Church in Chicago occurred as a result of the presence of parochial schools. They acted as "feeders of the church," helping to nurture "children of the covenant" in the Dutch communities of faith. In addition, due to the strength of the Dutch population, the public, nonsectarian schools in communities such as Roseland were in essence Dutch Reformed schools. These schools proved critical to supporting and sustaining nationalism among the Dutch living in America—they kept alive the Dutch language and taught the theological and cultural values of the homeland for many generations.

The population of Dutch Catholics was growing, particularly in Roseland. St. Willibrord, at 113th and Edbrooke, celebrated its first mass on the Fourth of July in 1900 and soon became a two-hundred-family parish. Citywide, Dutch Catholics were underrepresented at the turn of the century, composing only about ten percent of the total Dutch population (Catholics numbered 36 percent of the population in the Netherlands). Notable Dutch Jesuits include Father Arnold Damen, the founder of Holy Family Parish and St. Ignatius High School on West 12th Street, and Ferdinand Kalvelage and Bernard Baak, who were both priests at St. Francis of Assisi Church also on West 12th.

Besides Dutch Reformed and Roman Catholic, the only other religion that was represented in the city was Judaism, though Dutch Jews resided in numbers as slim as the Catholics. Initially, they lived in the city's central business district and immediately west of the Chicago River. Chicago's Dutch Jews joined with other Jews in religious life and practice, most often congregating at downtown German synagogues. By the 1890s, many Dutch Jews had moved to the south side (the "golden ghetto"), where the two most prestigious synagogues, KAM and KBS, had been established. In 1900, 3.4 percent of the Dutch in Chicago were Jewish, which was actually twice the percentage of Jews in the Netherlands.

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As Chicago developed into an industrial- and railroad-dependent city, farming had a diminishing place and impact on the city's economy. Many Dutch residents in the Roseland area, where most open land had been overtaken by industries such as the Pullman Palace Car Company, International Harvester, and the Illinois Central Railroad, moved out of the city to areas that still held the familiar rural setting. Others decided to remain in the industrialized city and adapt to a new urban lifestyle, finding work among the rest of the European immigrant population in manufacturing, building trades, and service industries.

Economic prosperity for the Dutch never came from farming, and they did little to distinguish themselves from other immigrants through employment with local big business and industry. The Dutch eventually found their place in Chicago through teamstering. Hauling garbage, general freight, ice and coal, and peddling produce and milk -- "garbage and cartage" -- became a mainstay of employment. In 1900, on the Near West Side alone, seventy-five teamsters were noted in the census. By 1930, more than a thousand Dutch men worked "on the truck" for more than two hundred Dutch-owned garbage or cartage companies. Wasting little time after the City of Chicago modified its codes to better regulate and enforce the disposal of cinders, garbage, and manure in 1905, the Dutch monopolized the waste-hauling business in the city. Successful, multigenerational teamster companies include De Boer Bros. and Huizenga & Son, both of which initially scavenged on the west side.

Very few local Dutch-owned stores thrived in Chicago. In Roseland, the J.J. Boomker & Son Grocery and Meat Market, on 111th Street was quite popular. Its wide patronage grew accustomed to seeing its delivery truck on the streets seemingly at all times. On the West Side, Sid Grinker's Drug Store, on Ashland Avenue at Hastings Street, was a favorite hangout for everyone from teens to the elderly. Grinker's shared its intersection with Timmy Sheehan's Tavern, where Dutch men were always found filling their buckets with beer. For clothing, sundries, and hardware items, the Dutch had the best luck shopping at non-Dutch stores. L. Klein Department Store, on 14th and Halsted streets, and Katrina's Fancy Goods Store, on Roosevelt Road near Ashland, were known to employ Dutch-speaking clerks. All-in-all, each Dutch neighborhood included Dutch-owned grocery and meat markets and professional services in medicine, law, realty, insurance, banking, and mortuaries.

Once economic stability was reached, the Dutch developed a better sense of ethnic pride, and social clubs were finally organized. The three most prominent clubs were the Holland Society of Chicago (established in 1895), the Chicago Section of the Algemeen Nederlandsch Verbond (1905), and the Knickerbocker Society of Chicago (1924). Other clubs included the William of Orange Society (1890), the Saint Nicholas Society (1906), and the Frisian Society Ut en Thús (1925).

Name of Multiple Property Listing

State

NPS Form 10-900-a
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Compared to other ethnic groups, the Dutch organized very few mutual aid societies. For the Dutch Reformed, their churches were their support centers—collections and offerings were distributed to the needy in the congregation for food, fuel, rent, medical bills, and unexpected expenses. Those expenses incurred at death, however, were too great and churches rarely were able to offer assistance. For this reason, a handful of Dutch mutual aid and benevolent societies were established, the oldest and most successful being the Zelf Hulp Burial Fund Society, founded in 1879. Others included the Roseland Mutual Aid Society (1884), Eendracht Maakt Macht (1894), the Excelsior Society (1897) and Vriendschap en Trouw (1900).

Dutch-exclusive cemeteries were immediately sought by the immigrants. The primary burial ground for the Dutch is in Forest Home Cemetery in Forest Park, where a large section was reserved solely for Hollanders starting in the 1870s. A "Holland section" was also set aside at Mount Auburn Cemetery in Stickney. Smaller Dutch cemeteries include the churchyard of the First Reformed Church in Roseland, Fairmount Cemetery at 95th Street and Archer Avenue, and Mount Greenwood Cemetery at 111th and California.

GREEK IMMIGRANT SETTLEMENT IN CHICAGO (1840-1930)

Although Greeks were among the earliest Europeans to immigrate to Chicago, arriving in the 1840s, they are considered one of the city's smaller ethnic groups in the late 19th and early 20th centuries. A handful of Greeks are counted in Chicago in 1870 and 1880, with numbers growing slowly in the following decades. There are just 245 Greeks in 1890, 1,493 in 1900, and 6,564 in 1910. The largest numbers of foreign-born Greeks are 11,546 in 1920 and 14,815 in 1930. As an immigrant group their population numbers did not greatly intensify, yet we know Greek-Americans have left a physical impact on the city.

The earliest Greek immigrants arrived in Chicago from their southeastern European country via New Orleans, as seamen and merchants exploring commerce on the Great Lakes. It is believed that word of mouth brought further Greek immigration to Chicago. Historians agree that some immigrants returned to their homeland spreading word of better conditions and opportunities in the U.S. city. One well known Greek Chicagoan of the late 19th century, Christ Chakonas, became known as the "Columbus of Sparta" for attracting Greeks to Chicago from Sparta, his former home. Soon, Chicago's Greeks came from the provinces of Laconia and Arcadia. Chicago attracted the largest number of Greeks to the U. S. in the period prior to World War II, housing approximately 10% of all Greek-Americans.

Only male Greek immigrants arrived in the 1870s, and became employed in construction jobs to help rebuild the city after the Great Fire of 1871. By the 1880s, the principal Greek settlement in Chicago was in the Near North Side, near

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Clark and Kinzie Streets. They were attracted to the Fulton and South Water Street Markets, where many Greeks had their beginnings as workers and independent merchants, becoming the operators of approximately one-third of all wholesale businesses in the Chicago markets by 1927. Some of Chicago's most successful fruit and vegetable merchants, florists, food manufacturers and restaurateurs were Greek-American. Soon to be positioned in the Near North Side were Greek institutions, including Chicago's first Greek Orthodox Church. Established in 1892, Annunciation Church first met in rented spaces on the northeast corner of Randolph and Union Street and later in a Masonic Hall at 60 East Kinzie Street at Clark Street. Annunciation Church stemmed from two late 19th-century benevolent societies, Therapnon (founded 1891) and Lycurgus, organized by immigrants from the province of Laconia.

Those from another Southern Greek province, Arcadia, founded their own benevolent association, Tegea, after feeling dissension from the Laconians. A new Greek Orthodox Church stemmed from this association and became another center for Chicago's Greek community. Holy Trinity Church was founded in 1897 in a former Episcopal Church at 1101 South Peoria Street. Worshipers in the Greek Orthodox Church also supported the establishment of parochial schools to further Orthodox religion, and perpetuate Greek language and culture for new generations of Greek-Americans. Many Greek Orthodox churches throughout Chicago established elementary schools for full day, half day and Saturday education. Socrates School, later renamed the Hellenic American Academy, became the nation's first Greek Orthodox parish school in the United States in 1908. Holy Trinity, and its Socrates School, became the anchor for "Greek Town," an enclave in Chicago's Near West Side.

The Greek Orthodox Parish was a magnet for Greeks, who wanted to not only worship, but to socialize with those of the same culture. Likewise, Greek Catholics established their own parishes. By 1897, the *Chicago Tribune* reported that there were three Greek colonies in Chicago: two were in the Near West Side, one located between Wells (Fifth) Avenue, Financial Place (Sherman Street), Van Buren and 12th Street and the other near Tilden Street, Taylor Street, and Racine Street (Centre Avenue); the other was on the Near North Side between Kingsbury, Kinzie and Illinois Streets.

As more Greeks moved into the Near West Side in the first decades of the 20th century, they spilled into nearby areas, specifically displacing Italians who occupied a triangular-shaped area between Halsted, Harrison, Blue Island and Polk Street (now the University of Illinois-Chicago campus). This area, which once housed the largest concentration of Greeks in Chicago, became known as "Greek Town" or the "Delta." Within the Greek "Delta" were the offices of the first Greek-language newspaper, the *Greek Star*, founded in 1904 and the *Greek Press* in 1913; numerous Greek-owned businesses and services; and the meeting halls and offices of ethnic Greek fraternal, social and benevolent organizations. Just north and west of the Delta, another Greek Orthodox Church was founded on the Near West Side.

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Like other parishes who took over vacated religious buildings, St. Basil Church was founded in 1926 the former Anshe Sholom synagogue built in 1902 at 731-733 South Ashland Avenue on the Near West Side.

Up until the 1960s, when the University of Illinois-Chicago was constructed, the Near West Side's "Delta" remained the heart of Chicago's Greek community. Targeted redevelopment of the area displaced Greek residents, institutions, churches and businesses in their historic "Delta" to other areas of the city.

Greeks were not limited to the "Delta" on Chicago's Near West Side. An early 20th-century community of Greek immigrants settled on the South Side in the Woodlawn neighborhood. Between Wentworth and Cottage Grove along 63rd Street, Greek-owned businesses were established by 1904. Also during this decade, a new Greek Orthodox Church was founded as a branch of Holy Trinity—the Church of Saints Constantine and Helen. Services were first held in a rented hall at East 63rd Street and South Woodlawn Avenue, but by 1909-10, a church building was constructed at East 61st Street and South Michigan Avenue. In conjunction with the church, the Adamantios Koraes elementary school was opened. In 1926, the first church was destroyed by fire and a new church designed by architect Jens Jensen was erected from 1927-28 on the site. The church building was occupied by the parish of Saints Constantine and Helen until 1948, when the church was sold and operations moved to the South Shore neighborhood at 74th Street and Stony Island Avenue. Three other Greek Orthodox parishes were established on the South Side in the early 20th-century. St. Nicholas Greek Orthodox Church was established in 1927 in a former Protestant Church at 60th and Peoria in the Englewood community area. It operated at this site until the 1960s when the parish moved to suburban Oak Lawn. The other two Greek Orthodox Churches are found on the far south side: St. Spyridon, a congregation who built a church between 1927 and 1928 at 11357 South Park Avenue (M. L. King Drive) in the Roseland neighborhood; and Assumption of Mary Church established in 1926 at 13631 S. Brainard in the Hegewisch community.

Early 20th-century Greek communities were also initiated on the North Side. One was centered upon Annunciation Cathedral, located at 1017 N. LaSalle Drive (built 1910, Renaissance Revival, N. Dokas, architect). Again, a church school was established to promote Greek culture, religions and language. In the 1920s, a number of other north side churches were established as Greeks moved further outward from the central city. These churches include: St. George, established in 1923 in a former Lutheran Church at 2701 N. Sheffield Avenue in Lake View; St. Andrew Hollywood and Lake Shore Drive in Edgewater in 1926; and St. Demetrios at 2727 W. Winona Avenue in Lincoln Square. Finally, one other church was established to serve Greeks who moved to the western areas of the city. These westsiders were served by Assumption Church, located at 601 S. Central in Austin.

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The first Ukrainian-ethnic immigrants to Chicago began arriving in the 1880s. At this time and up until independence in 1991, there was no formally established country of Ukraine except for a very brief period in 1918. Before World War I, most Ukrainians were ethnics living as subjects of the Russian Empire (Carpatho-Ukraine), or they were in Austria-Hungary (Galicia). Those ethnics in Austria-Hungary, often referred to as Rusyns or Ruthenians, retained strong national associations through established organizations and institutions. Under Czarist Russia, Ukrainian culture was not as fully developed. This, too, was the case under Soviet rule after 1918. Yet, after arrival in America, Ukrainian ethnics were free to mobilize and intensify their nationalistic ties. In Chicago, through institutions and ethnic settlements established in the 20th-century, a Ukrainian community developed that left its presence on the urban landscape.

Many Ukrainian immigrants of the late 19th and early 20th century were peasants living in an overcrowded countryside, whose economic situation drove them to find a better life in the United States. Still others were educated immigrants who arrived after the collapse of the Austro-Hungarian Empire. According to historians, the earliest arrivals in Chicago were Carpatho-Ukraine. Unfortunately, census data is not available to verify Ukrainian immigration. Ukrainians are never listed as a separate ethnic group in any of the censuses of the period, nor are they recorded in mother tongue data. However, we know there to be significant numbers of Ukrainians who settled in Chicago, particularly in the early to mid-20th century.

The first Ukrainian immigrant settlement in Chicago was in an area that spread over the Near West Side, Near North Side, and West Town communities. This Ukrainian settlement was bounded by Division Street on the north, Roosevelt Road on the south, Orleans Avenue on the east, and Racine Avenue on the west. Within this area, many of Chicago's Ukrainians found bonds with others of their own faith and ethnic background. Typically, Ukrainians were members of the Uniate Catholic Church or Orthodox Church. The two Ukrainian church umbrella groups, the Ukrainian Orthodox Church of the U.S.A. and the Ukrainian Orthodox Church of America were not organized until 1919 and 1926 respectively. Prior to their establishment, Ukrainian-ethnic Orthodox immigrants fell under the umbrella of the Russian Orthodox Church. Likewise, many Eastern Rite Catholics from the former Austro-Hungarian Empire (like Ukrainians) found themselves placed under the direction of Roman Catholic bishops from whom they conflicted in many ways. Rather than stay loyal to the Roman Catholic Church, they became associated with the American Carpatho-Russian Orthodox Greek Catholic Church.

One of the first institutions associated with Ukrainians was St. Vladimir's Russian Orthodox Church at Madison and Racine on the Near West Side. It was established in 1892. The church's association with Ukrainian immigrants

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followed a visit to Chicago by Fr. Alexis Toth from Minneapolis in 1892. Toth, a Uniate Catholic priest from Carpatho-Ukraine who was shunned by the Roman Catholic Church upon his arrival, became associated with the Carpatho-Russian Orthodox Greek Catholic faith and rose as a late 19-century leader in the U.S. Under his "Return to Orthodoxy" movement in the U.S., he converted many Carpatho-Ukrainian arrivals and helped lead to the establishment of 13 Carpatho-Russian Orthodox Greek Catholic parishes with over 7000 members by 1900.

St. Vladimir parishioners eventually became the foundation for the establishment of Holy Trinity Russian Orthodox Cathedral in Chicago in 1903 at 1121 North Leavitt Street. Although the West Town church has historically been associated with Russian ethnics, Ukrainians of the Orthodox faith were parishioners and share in the Cathedral's history. Initially funded with a subsidy from Russian Czar Nicholas II, the landmark cathedral and rectory designed by master architect Louis Sullivan reflects the provincial architecture of Russia. Holy Trinity Cathedral was listed in the National Register of Historic Places in 1976.

In 1902, Ukrainian Uniate or Eastern Rite Catholics established their first church, Blessed Mother of God parish. Discovering the need for another parish, Ukrainian Uniate Catholics followed with the founding of St. Nicholas Carpatho-Russian Orthodox Greek Catholic Church (St. Nicholas Ukrainian Catholic Church) in 1905. Services were held in the former ca. 1878 Trinity Danish Lutheran Church at the southwest corner of Bishop (Bickerdike) and Superior Streets in West Town which was purchased by the parish in 1907. However, with an increasing congregation by 1913, the Ukrainian Catholics of St. Nicholas secured property a mile to the west at Rice Street and Oakley Boulevard to build a new Cathedral. Between 1913 and 1915, the Cathedral was constructed from designs by noted Chicago church architects Worthmann and Steinbach. The architects were inspired by the Cathedral of St. Sophia in Kiev, an eleventh-century multi-domed edifice known for its Russo-Byzantine architecture and appropriate model for the majestic church.

St. Nicholas Ukrainian Catholic Cathedral became the early 20th-century focal point of an area known as Ukrainian Village since local landmark designation in 2002. It was here that the Ridna Shkola, a school to perpetuate Ukrainian heritage and language, was founded in 1909. Ethnically-based organizations were also born out of St. Nicholas including the Ukrainian Women's Alliance of America, a mutual aid society established in 1917 whose headquarters was in the St. Nicholas Rectory; a branch of the Ukrainian National Women's League of America; the Chicago branch of the Providence Association of Ukrainian Catholics #55 established in 1915; and the Lysenko Chorus (Nicholas Lysenko Singing Society) from 1909.

There were 113 separate Ukrainian organizations in Chicago by 1935, some of which met in Ukrainian village. Well-known Ukrainian organizations and societies established in Chicago include fraternal organizations, benevolent

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societies, political groups, and cultural organizations. Numerous branches of the Ukrainian National Association, founded in 1894 in Pennsylvania, were headquartered in Chicago. The UNA is a fraternal benefit society that serves to further organize and educate Ukrainian-Americans about their heritage and culture. The Ukrainian National Association has been a long-time producer of *Svoboda* (Freedom), a Ukrainian-language publication that began in 1893. Chicago-area members have been contributors to *Svoboda* for many years. Another fraternal organization with branches in Chicago is the Ukrainian Fraternal Organization. This non-denominational fraternal aid organization was founded in 1911 as the Ukrainian Workingmen's Association. Finally, the Ukrainian National Aid Association (Narodna Pomich), a mutual benefit society, provided health and life insurance, death benefits, educational loans, and mortgages to its members.

Political organizations whose mission and focus was on politics and independence in the homeland included: a branch of the Communist Party of America, which promoted the autonomy of the Soviet Ukraine, was financed from Moscow and continually met at the corner of Chicago Avenue and Campbell Street beginning in 1919 through the 1950s; the Ukrainian Hetman Organization-Sich (UHO) founded in the 1920s to promote a Ukrainian monarchy run by a "Hetman" through three publications from Chicago including *Sichovi Visti*, *Sich*, and *Nash Styakh*; and a branch of the Organization of the Rebirth of Ukraine (ODWU), an anti-communist party established in 1930. Ukrainian-language newspapers, which reported on activities locally and abroad, were also published for the ethnic community in Chicago. One paper was *Ukrayina*, believed to have begun around 1917.

On Chicago's south side, Ukrainians settled in the New City (Back of the Yards) neighborhood in the early 20th-century. Work was plentiful in the Union Stockyards or in the Central Manufacturing District, established between 1916 and 1920 on West Pershing Road. It was in New City that the First Greek Catholic Church of St. Mary's was organized in 1903. Property was purchased in 1905 at the northeast corner of 50th Street and Seeley Avenue and a church built to serve the Carpatho-Rusyn congregation. After fire destroyed the church in 1909, it was rebuilt a year later. This 1910 church at 4953-55 S. Seeley Avenue would house the parish school after another church building program was begun in the mid-1920s. A new church building, designed by architect Joseph J. Bednarik, was dedicated in 1926 at 4949 S. Seeley Avenue. Later known as St. Mary's Byzantine Rite Catholic Church, the parish was closed in Chicago in 1996, but the building is still standing. Besides St. Mary's, another church was also established by Ukrainians in New City. Nativity of the Blessed Virgin Mary Russian Orthodox Church was founded in 1909 as an offshoot of the Ukrainian National Association. Although services were first held in temporary quarters, parishioners were able to build their own church hall at the northwest corner of 49th Street and Paulina Avenue in 1912. In 1919, the architectural firm of Worthmann and Steinbach designed a new church in the Byzantine style for the congregation, then considered part of the Ukrainian Orthodox Church of the U.S.A. This church still remains at 4954 South Paulina Street.

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Another neighborhood on Chicago's south side became a place of settlement for Ukrainians. In Burnside, a new Orthodox church was founded in 1907 through the Ukrainian National Association, a fraternal and benefit organization. Members of Saints Peter and Paul Orthodox Church realized their own church building by 1909 at 9205-11 S. Avalon Avenue. When fire struck the church in 1913, a new brick church was constructed in that year. It is still standing at the northeast corner of 92nd and Avalon, although the Ukrainian Orthodox congregation relocated from the building in 1976 to suburban Palos Park. St. Michael Ukrainian Catholic Church in West Pullman was established when 70 families left Sts. Peter and Paul Church. Also in Burnside was St. Basil Church, a Ukrainian Catholic church.

SLOVAKIAN IMMIGRANT SETTLEMENT IN CHICAGO (1880-1930)

Arriving from central Europe were Slovaks, inhabitants of the former Austria-Hungary Empire who later were from the country of Czechoslovakia established in 1918. (In 1993, the Czech Republic and the Slovak Republic gained independence following years of communist rule.) Slovaks are one of the ethnic minorities who are never called out as a separate group in general population census data. Their presence in Chicago is recorded through enumeration of mother tongue. In 1910 9,291 foreign-born persons listed Slovak as their mother tongue. In 1920 there were 13,537 and in 1930 there were 14,253.

Slovaks arrived in Chicago beginning in the 1880s. During the Austria-Hungary period from 1867 until 1918, Slovaks were governed by Hungary, with their principal occupation in the northern part of the country. While under Hungarian rule, Slovaks in rural areas experienced few economic opportunities and began to immigrate to the industrial regions of the U.S. to establish a better life. In the late 19th century, it has been said that more than half of Slovak immigrants settled in central Pennsylvania. Yet, a relatively large number of Slovaks migrated to Chicago where industrial jobs were plentiful for unskilled workers. Late 19th- and early 20th-century Slovak concentrations in Chicago were found near factory jobs in the South Chicago, Pullman, Roseland, South Lawndale, Near West Side (Pilsen), Humboldt Park and New City (Back of the Yards) community areas.

Since a large number of Slovaks were Roman Catholic, seven national parishes were established between 1898 and 1914, where worshipers could attend services in their own language. Not surprisingly, the building of Slovakian churches coincides with the most intense period of immigration for this ethnic group into Chicago. St. Michael the Archangel Church became the first and then the largest Slovak parish in Chicago in 1898. Located at 48th Street and Damen Avenue in the New City community area (Back of the Yards), the parish was established just west of the

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Union Stockyards, where numbers of Slovaks were employed. Services were first held in a frame building located at 4920 South Paulina Street. However, by 1900, the parish could afford to build a new brick building at 4743 South Damen Avenue that was completed by 1902. This building also housed a parish school. The second St. Michael the Archangel Church, a Renaissance Revival-style church building at the northeast corner of 48th Street and Damen Avenue, was constructed in 1909 and continues in 2008 as an anchor to the parish complex. Designed in 1908 by the architectural firm of Rusy and Resny, it also features Slovenska School and Hall to the north at 4739-4745 South Damen Avenue. This parish was the founding parish from which all other Slovak parishes in the city originated. The New City neighborhood also was home to a small community of Slovak Lutherans. In 1913, they organized the Dr. Martin Luther Church at 50th and Honore Street. The building still stands at 1814 W. 50th Street.

In order to serve Slovak Catholics beginning to settle in areas north of St. Michael the Archangel in the South Lawndale community, Assumption B. V. M. was founded in 1903 as the second Slovak national parish in Chicago. Services were initially held in temporary locations, but by 1914 a combination church, school, hall and sisters' home was constructed at the southwest corner 24th Boulevard and California Avenue, facing 24th Boulevard. A rectory followed around the corner at 2434 South California Boulevard. The Sisters of SS. Cyril and Methodius staffed the parish school until 1920 when the Sisters of St. Francis took over its administration. The parish complex later added a new convent, built in 1958 at 2831 W. 24th Boulevard. As of 2008, this parish still operates in the South Lawndale community area.

Another south side Slovak national parish was established when Catholics began settling in the 1920s in the Gage Park neighborhood, just to the west of St. Michael the Archangel. St. Simon the Apostle, was established in 1926. Although services were first held in a store at 2624 W. 51st Street, a frame church was constructed in 1927. By 1928, architect John Slovynec was commissioned to design a new parish complex with a combination church, school and convent in the Romanesque Revival style at 52nd Street and California Avenue and a rectory at 5157 South California Avenue. The parish complex was dedicated in 1929.

Within the Pilsen community on the Lower West Side, a number of Slovak Catholics had settled near 18th and Halsted. A new Slovak Catholic national parish, St. Joseph, was established in 1906 and became an anchor for the Slovak community. A combination brick church and school was constructed under the direction of the Benedictine Fathers of St. Procopius Parish at 730 W. 17th Place. The parish complex also included an 850-person auditorium/gymnasium and eight-classroom school that was completed in 1939 at 729-733 W. 17th Street. The school was staffed by the Benedictine Sisters, a group of religious women based in Lisle, IL, until it closed in 1966. The Catholic Archdiocese of Chicago closed St. Joseph parish in January 1968 and the church building was demolished. As of 2008, the 1939 auditorium and school building is still standing.

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On Chicago's far south side, Holy Rosary was established in the Slovak enclave within the Roseland neighborhood in 1907. After holding services in other nearby churches, Holy Rosary completed their own frame church at the southwest corner of 108th Street and Perry Avenue in 1910 and also constructed a rectory. The church building was razed in 1955 for a new structure built between 1956 and 1958. The parish school, where Slovak culture and language could be perpetuated, was constructed in 1915 at 115 W. 108th Street and initially was staffed by the Sisters of SS. Cyril and Methodius. Holy Rosary Parish was closed in 1973 when four national parishes in the Roseland community were consolidated into All Saints Church.

Another Slovak national parish was founded on Chicago's southeast side in 1909. St. John the Baptist was established in South Chicago to serve Slovaks who settled in the Chicago's steel district. At the time of founding, the former Evangelical Lutheran Zion Church at 9133 South Burley Avenue became the church building for St. John the Baptist and its adjacent building became a rectory. Although intended to be temporary quarters, the red brick church from ca. 1881 became the parish's permanent home.

Sacred Heart Roman Catholic Slovak Parish was organized in 1911 as the sixth Slovak parish in Chicago. In 1911, Slovaks residing in the West Town community purchased the building of the Bethlehem Norwegian United Church at Huron and Racine to become their first church site. By 1916, overcrowding forced the parish to look for property one mile to the east. Sacred Heart Parish constructed a new combination church and school building at 2232-52 West Huron Street, on the northeast corner of Huron and Oakley Boulevard between 1916-17. This Renaissance Revival and Romanesque Revival style church was designed by architect Joseph Zidek. Sacred Heart School opened on the third floor of the combined building. Inscribed in stone over the entrance is *Najsv. Srdca Pan Jezisa*, which translated from Slovak means "Sacred Heart of Jesus." The Sacred Heart parish complex consisted of two buildings, the combined church-school and a rectory at 721 N. Oakley. The rectory was constructed in 1940 and designed by architect Clement L. Piontek. Sacred Heart operated through 1990 when the Roman Catholic Archdiocese of Chicago closed 35 Catholic parishes in Cook County. The property was first sold to the St. Nicholas Ukrainian Catholic Diocese and eventually sold to a developer and converted to the Bell Tower Lofts, a residential development. The rectory and adjacent parking lot were sold to the Ukrainian National Museum. Also in West Town was the Trinity Slovak Lutheran Church, organized in 1893. From two different locations in West Town, Trinity served Slovaks, another denomination. The first church was purchased at May and Huron and the second purchased at the northwest corner of Chicago and Noble. Both have been demolished.

Finally, in the Humboldt Park neighborhood, SS. Cyril and Methodius Slovak Catholic Church was established in 1914 to serve Chicago's northwest side Slovaks. At that time, a large number of Slovaks were employed at the

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Northwestern Railroad Car Shops near Chicago and Pulaski Avenues and settled nearby their jobs. A new Slovak settlement was realized that centered upon SS. Cyril and Methodius Parish, whose 128 families shared their finances to construct a new combination church and school building in 1915 at the northeast corner of Kildare Avenue and Walton Street. The parish school opened in 1917, in the same year that a rectory was built at 4244 W. Walton Street. The parish was closed in 1987. Slovak Lutherans worshipped at Zion Lutheran Church, founded in 1909 at 901 North Springfield Avenue in Humboldt Park.

Smaller groups of Slovaks settled in other areas of Chicago. In the Near South neighborhood at the turn of the 20th century, a branch of Trinity Slovak Lutheran Church, Sts. Peter and Paul Lutheran Church, was established. At 25 W. 19th Place around 1901, a building was constructed that has now been demolished. On Chicago's North side, Holy Trinity Lutheran Church was founded in 1893 at Elston and Foster.

Although religious groups assisted in efforts to foster Slovak language and their distinctive culture in a new land, Slovak organizations were founded to further these efforts. The importance of retaining Slovak identity was strengthened in America due to years of ethnic cleansing that was common in Austria-Hungary while Slovaks were under Hungarian rule and intensified when united with ethnic Czechs who were the majority under the banner of Czechoslovakia. Some of these groups also provided benefits and insurance for Slovaks. Fraternal groups and mutual aid societies in Chicago included the First Catholic Slovak Union (Jednota), First Catholic Slovak Ladies Association of the U.S.A., the Catholic Slovak Women's Union, the National Slovak Society, Slovak Catholic Sokol, and Slovak League of America. Most were founded in Pennsylvania, but had chapters or branches in Chicago.

Within South Chicago, Pullman, Roseland, South Lawndale, Near West Side (Pilsen), Humboldt Park and New City (Back of the Yards) community areas, Slovak-owned businesses could be found. The Slovaks even set up their own financial institutions to serve their ethnic community, including the Dunaj Savings and Loan founded in 1907 in the New City (Back of the Yards) community and the Damen Savings and Loan from 1916. Dunaj means "Danube," a stirring up memories of the river in the homeland. A Slovak language newspaper, *Osadne Hlasy* (Community Voice) was a weekly publication with advertisements for Slovak owned businesses that operated in Chicago until 1963.

CROATIAN IMMIGRANT SETTLEMENT IN CHICAGO (1880-1930)

Croatians are an ethnic minority from areas of Southern Europe known as Croatia-Slavonia and Dalmatia that were part of the Austro-Hungarian Empire until World War I. By 1918, political forces positioned Croatians as part of the Kingdom of Yugoslavia. For this reason, Croatian immigrants in the U.S. were then counted as Yugoslavian, first

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enumerated in census population data in 1920. It is difficult to ascertain numbers of Croatians as a separate ethnic group, yet other data assists in studying Croatian immigration. For mother tongue, Croatians are grouped with Serbians in 1910 when the two number 8,505 foreign-born persons, and in 1920 when they number 8,456 persons. In 1930 Croatians are listed separately as 8,288. Besides Jews (Yiddish), Croatians are amongst the largest groups represented in the mother tongue figures. Most Croatians who settled in Chicago before 1930 tended to live in West Englewood, Armour Square, Lower West Side, South Lawndale, South Deering, South Chicago, and the East Side.

The influence of Croatians in Chicago's immigrant history has been celebrated. Chicago was labeled the "Second Croatian Capital" by Dr. George J. Prpic, a leading historian and documentarian of Croatian immigration to the U.S. As a primary American destination in the early 20th century, both peasants and political activists from Croatia arrived in Chicago and established ethnic communities and nationalistic groups that perpetuated their politics, language and culture. An initial surge of Croatians arrived in the U.S. in the 1880s, forced out of their homeland due to the economic collapse of farming and a phylloxera epidemic that plagued Dalmatian vineyards. While some Croatians established themselves in the northeast, others landed in Chicago on their way to heavy industrial and mining jobs in the West. Still others came directly to the city, establishing saloons and other businesses that served their countrymen. Through word of mouth, Croatian farmers learned of opportunities in Chicago from those already in the city. By the first decades of the 20th century, many had settled on Chicago's south side and found work in Chicago's major industries including the Union Stock Yards, International Harvester, United States Steel Works, and Crane Brothers Manufacturing Company, a plumbing supplier at 15th and Canal and at 41st Street and Kedzie Avenue after 1915. Other Croatians were known to be in the building trades in working the surface railroads. Many laborers lived in boardinghouses, found near their place of employment, and operated by those from their native land.

Like many of Chicago's ethnic groups, Croatians were principally Roman Catholic, establishing ethnic centers around the church and parish school. Assumption Church, located at 6001 South Marshfield Avenue, was the first Croatian parish in Chicago. Founded in 1901 in West Englewood, the parish soon after built a frame Gothic Revival-style building that seated 600 people. In 1964, this building was demolished and a new church building constructed. Assumption parish served Croatian families who lived between Archer Avenue on the north, city limits on the south and west, and Lake Michigan on the east. A parish school was opened in 1925 at 5952 South Marshfield Avenue and staffed by the Adorers of the Most Precious Blood. The school building, with classrooms, meeting rooms and auditorium, is still standing at the northwest corner of 60th Street and Marshfield Avenue.

Also on the south side was St. Jerome Church, founded in the Armour Square neighborhood in 1912. At first the congregation, led by a Croatian Franciscan priest, worshipped in the former St. Stephen Evangelical Lutheran Church at the northwest corner of 25th Street and Wentworth Avenue, built in the 1870s. However, by 1922, the parish

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purchased and moved to the former Salem Lutheran Church located on Princeton Avenue between 28th Place and 29th Place. This brick church, dating to 1885, its associated school at 2807 S. Princeton Avenue, and church residence at 2823 S. Princeton Avenue, became the new St. Jerome Parish complex. The school, which reopened as St. Jerome School in 1922, was staffed by the Sisters Adorers of the Most Precious Blood. The parish was founded to serve over 500 families from regions of the former Yugoslavia including Croatia, Dalmatia, Banovina, Istria, Slavonia, Herzegovina and Bosnia.

Holy Trinity Church, another Croatian National Parish, was founded in 1914 to serve Croatian Roman Catholics in the Lower West Side neighborhood. Their first combination church and school building was erected at 1850 South Throop Street in 1914 and dedicated in 1915. West side Croatians also settled in South Lawndale. In 1901, Sts. Peter and Paul Croatian Greek Catholic Church was founded, the church was built in 1905 at 3048 S. Central Park Avenue.

Sacred Heart, serving Croatians in the South Deering community, was also founded in 1914 and staffed by the Croatian Franciscans by 1919. The parish's first combination church and school building was constructed in 1913-14 at 96th Street and Escanaba Boulevard. After many years of service, a new school building was constructed in 1959 and the old church replaced with a new church designed by the architectural firm of Fox and Fox in 1963-64.

Chicago was also an important center in the U.S. for the Croatian press. One of the first Croatian language newspapers published in America was established in Chicago in 1892 by former Croatian parliament member Nikola Polic. At first the weekly paper was called *Chicago*. Later, when merged with another Polic publication from 1893 called *Sloboda-Liberty*, it became *Chicago Sloboda* (Chicago-Freedom). It was published in Chicago until 1902 when it was purchased and moved to Cleveland. Most Croatian publications issued encouraged fraternalism in the U. S. amongst Croatians and furthered national identity in the new land. Many were the voice of Croatian fraternal and labor organizations. Some could be Socialist in nature, while others considered the future of the Balkan Peninsula. The weekly *Hrvatska Zastava* (*Croatian Flag*), begun in 1901 and published through 1917, is considered by historians to be the most important newspaper out of the 44 newspapers and magazines published in the Chicago area between 1892 and 1943. It was the semi official publication of the Croatian League of Illinois until the league started its own publication, *Glasnik Hrvatske Zajednice Illinois* (The Messenger of the Croatian League of Illinois). Other noted Chicago Croatian language newspapers include *Hrvatska Zora* (Croatian Dawn), published from 1892-93; the weekly *Radnik* (The Worker), published between 1898 and 1905; America's first socialist Croatian newspaper, the weekly *Radniacka Straza* (Worker's Sentinel) begun in 1907; the *Hrvatski Radnicki Pokret* (Croatian Workers' Movement) begun in 1911; *Rodoljub* (The Patriot), later the *Hrvatski Katolicki List* (Croatian Catholic Gazette), begun in 1915, which merged with *Narodna Obrana* (National Defense) to form *Glasnik Istine* (The Herald of Truth); the *Americki Hrvat* (American Croatian); and *Zajednicar*, published by the Croatian Fraternal Union.

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Additionally, at the turn of the 20th century, numerous Croatian organizations were formed to further the health and welfare of their ethnic group. The first mutual benefit society was the Croatian Union of the United States, later Croatian Fraternal Union of America (Hrvatska Bratzka Zajednica) which established a lodge in Chicago at the turn of the 20th century. This was followed by the Croatian Union of Illinois (Hrvatska Zajednica Illinois), begun in 1905 after members parted with the former group. Club Cres, a benevolent club founded in 1917, stemmed from St. Jerome Catholic Church. A branch of a Croatian woman's club, Croatian Woman, was founded in Chicago in 1929. Of organizations in Chicago were politically-based, focusing on issues involving direction and governance of their homeland overseas as well as immigration of Croatians to the United States. One such group was the Croatian Alliance. Other groups promoted Croatian culture, including Hrvatska Zora (Croatian Dawn), a folklore choral group or were athletic clubs like the Hrvatski Sokol (Croatian Falcons).

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**Ethnic (European) Historic Settlement in the City of Chicago (1860-1930)
Cook County, IL****PROPERTY TYPES ASSOCIATED WITH ETHNIC HISTORIC SETTLEMENT OF THE CITY OF
CHICAGO, IL (1860-1930)*****NAME OF PROPERTY TYPE: ETHNIC RESIDENTIAL DISTRICTS***

Description: An ethnic residential district is a grouping of single-family and/or multi-family dwellings with strong historical associations with a particular ethnicity. These residential buildings were built, owned or occupied by members of a newcomer group between 1860 and 1930. Within the district, single-family residences, and urban residential types such as two to six flat buildings, courtyard apartments, and walk up apartments all can be represented in the streetscape. Stylistically, buildings in the district follow architectural fashion of the period whether from the Late Victorian era, Late 19th- and Early 20th-century revival period or representing Late 19th- and Early 20th-century American movements. The residences within the district may be high style or vernacular in type. The ethnic residential district is an enclave that is historically recognizable by scholars or through substantiated research. Historically, a sizable group of people resided in the district that shared and maintained a common heritage, culture, lifestyle and language of a specific national group after arriving in America.

Significance: Home life is an important aspect in understanding how immigrants adjusted and survived in their new country. Chicago's ethnic enclaves, where immigrants settled together in the 19th and 20th centuries, provided a community of support and familiarity in a foreign land. Immigrants consciously chose to build, own and/ or reside in buildings located near others who shared a common national heritage and culture.

Registration requirements: To be eligible for inclusion in the National Register of Historic Places under Criterion A, the residential district should include single-family or multi-family buildings constructed, owned or occupied by a majority of persons of one particular ethnic group during one defined generation or a minimum of 20 years. It may also include or be in close proximity to other building types supportive of the ethnic character of the district. During the period of significance, there should have been a relationship between the ethnic residents and other building types built or used by those same ethnic residents, particularly religious, educational, cultural, clubhouses, institutional, or commercial building types. These other building types would either have attracted that particular ethnic group to settle there, or strengthened an existing residential settlement of the same ethnic population. The district may be either associated with first generation or succeeding generations of a particular ethnic community. United States Census data from the 19th- and early 20th-century should substantiate the associations with the particular ethnic group. An ethnic residential district should be at a minimum two city blocks in size and have a majority of structures physically identifiable with the period of significance. Buildings could reflect the influence of specific ethnic groups in exterior design features, but is not required.

Name of Multiple Property Listing

State

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**Ethnic (European) Historic Settlement in the City of Chicago (1860-1930)
Cook County, IL*****NAME OF PROPERTY TYPE: ETHNIC COMMERCIAL DISTRICTS AND INDIVIDUAL ETHNIC COMMERCIAL BUILDINGS***

Description: An ethnic commercial district is a grouping of store buildings historically occupied by businesses that served a specific ethnic group. The district reflects an evolving traditional urban business district with pockets of commercial buildings from the mid 19th-century through the 20th-century. Densely clustered, the area should be compact and pedestrian-oriented with a core of storefronts. Commercial buildings are typically joined by side party walls, with the commercial business on the first floor and offices or residences above. Individual commercial buildings should have housed ethnic stores, services, restaurants, funeral homes, or ethnic financial institutions such as banks and building and loan associations between 1860 and 1930.

The commercial building, as a form, almost always fits on its entire lot and is built to the sidewalk. They may be single-storefront buildings, providing space to an individual retailer, to multiple-storefront buildings that provided space to one large tenant or a series of tenants. Typically one to three stories in height, the buildings can be of frame or masonry construction. Common 19th- and early 20th-century commercial building types such as One Part Commercial Blocks, Two Part Commercial Blocks, Three Part Commercial Blocks, Arcaded Blocks, Vaults, and Temple Front buildings can be represented in the streetscape of the district.

Historic commercial buildings characteristically have a storefront on the first floor that follows a three-part system of bulkhead at the base, display window, and transom above. Historic display windows are often flush or recessed, with single panes and some sort of subdivision. Entry doors are usually centrally placed, off-center, or at the corner and can be either flush or recessed. Historic storefront materials are generally limited to wood or metal, with supporting columns and piers. Decorative storefront elements include molded cornices, column capitals, brackets, canopies, ceramic tile entries, and fascia boards. When a commercial building has more than one story, the entry door to the upper stories of the building is also integrated into the design of the storefront. The upper stories of a commercial building usually reflect some high-style elements, notably found at the cornice, in window treatments, or as applied ornament.

Significance: Business establishments, located in close proximity to ethnic residential enclaves, served the needs of particular ethnic groups between 1860 and 1930. Businesses such as groceries, restaurants, bakeries, newspapers and other media, and banks catered to those who spoke the same native tongue as the business operators or owners.

Registration requirements: To be eligible for inclusion in the National Register of Historic Places under Criterion A, an ethnic commercial district or an individual ethnic commercial building should have been occupied by a business or businesses that served a specific ethnic group over one defined generation or a minimum of 20 years. An ethnic commercial district should be a cluster of commercial buildings, with a majority of district buildings having proven

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ethnic associations and physically identifiable with the period of significance. City directories, business directories, and other documentary information should confirm this association. Commercial districts may also include other building types supportive of the character of the district. Buildings should reflect architectural character and retain integrity from the period of significance. Although many first floor storefronts have been remodeled due to changes in architectural fashion, marketing, and technology through the years, the upper floors should retain architectural integrity from the time of the building or district's association with the ethnic group documented in the nomination. Buildings could reflect the influence of specific ethnic groups in exterior design features, but is not required.

NAME OF PROPERTY TYPE: ETHNIC RELIGIOUS FACILITIES

Description: Ethnic religious facilities include churches, synagogues and accessory buildings that were established between 1860 and 1930 by a particular ethnic group or on behalf of a particular ethnic group to meet their religious needs. Although typically found in residential districts in Chicago, they can be found on commercial streets. Often magnificently styled and detailed, these religious buildings were built by congregations of immigrants who created an impressive and sacred place in the heart of the immigrant neighborhood. Church, synagogues and other religious buildings can be found in numerous architectural styles, including Art Deco, Art Moderne, Classical Revival, Colonial Revival, Exotic Revival such as Middle Eastern, Flemish, Gothic Revival, Prairie, Renaissance Revival, Romanesque Revival, and Spanish Revival. Often, these religious facilities were designed by architects of similar ethnicity to the group that commissioned the facility or facilities.

Significance: A religious facility often was the heart of the Chicago ethnic community of the 19th and 20th century and an important historical link to immigration and settlement. Settlement patterns were often dictated by the location of a religious facility since members of a specific national group chose to reside in close proximity to the church or synagogue. Services and publications were typically offered for members in their native language. Non-English speaking Catholic facilities in Chicago were referred to as "National Parishes," offering a campus of buildings that usually included a church, rectory or other homes for the religious, schools, and meeting halls. The facility would not only become a center for religious life, but also for culture, recreation, and socialization of its members. Architecturally, an ethnic-based religious facility sometimes reflected building types and stylistic trends borrowed from or modeled after architecture of the home country. Those constructing the facilities desired familiar buildings and elements to help smooth the transition for those arriving in a new land.

Registration requirements: To be eligible for inclusion in the National Register of Historic Places under Criterion A, an ethnic religious facility should be historically associated with an identified ethnic group and comprise a significant percentage of a religious facility's membership through its period of significance. Data from church membership records, including birth, death, baptismal, marriage and other religious records should substantiate the ethnic makeup

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of the religious facility. For most religious groups, data is often housed on site, in selected nearby facilities of the same denomination, or in a central or regional repository. For example, the Archdiocese of Chicago often retains diocesan records in its centralized Archive and Records Center for the city's Roman Catholic parishes. In the case of closed religious buildings, local or regional historical societies may also retain records. Ethnic religious facilities may also be eligible for inclusion in the National Register of Historic Places under Criterion C if the physical structures occupied by certain cultural/ethnic groups display architectural styles and/or ornamentation representative of that group. The religious facility could also be eligible for inclusion if it was a work by a specific ethnic architect or firm. Buildings should reflect architectural character and retain exterior integrity, including significant window openings and rooflines, and interior vestibule and primary worship space from the period of significance

NAME OF PROPERTY TYPE: ETHNIC MEETING HALLS, RECREATIONAL FACILITIES, CLUB HOUSES, AND OTHER FRATERNAL BUILDINGS

Description: Ethnic meeting halls, recreational facilities, club houses and other fraternal buildings were multi-purpose buildings constructed between 1860 and 1930 by societies or organizations of one particular ethnic group for the use of its members. In Chicago, ethnic club houses, recreational facilities, meeting halls, and other fraternal buildings are typically located in an ethnic community's commercial district, yet can be found on residential blocks. The association's building spaces often included an auditorium, gymnasium, lodge hall and rooms, offices, classrooms, bar or dining areas, and a library.

Significance: Permanent homes for ethnocentric clubs and organizations offered spaces for fostering social life for many immigrant groups in Chicago during the late 19th and early 20th century. Through events, parties, entertainment, athletics, classes, and meetings, these clubs and organizations perpetuated nationalistic language, heritage, politics, culture, and socialization.

Registration requirements: To be eligible for inclusion in the National Register of Historic Places under Criterion A, an ethnic meeting hall, recreational facility, club house or other fraternal buildings should have been constructed, owned or occupied by an established ethnic association during its period of significance. Incorporation and other association documents and/or membership lists should confirm the ethnic association. Buildings should also retain architectural integrity, including principal interior spaces utilized for club functions. They could reflect the influence of specific ethnic groups in exterior design features, but is not required.

NAME OF PROPERTY TYPE: ETHNIC EDUCATIONAL BUILDINGS

Description: School and college buildings were established by a specific ethnic group to serve those of the same ethnic group. Although this building type may or may not have a religious affiliation, many ethnic educational

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facilities are part of a religious complex. Roman Catholic congregations in Chicago, in particular, required the church and the school buildings to be erected simultaneously, in a place where one could educate the heart as well as the mind. School and college buildings with ethnic associations were constructed between 1860 and 1930 particularly in historic revival styles such as Gothic Revival, Classical Revival and Renaissance Revival, but are not limited to these styles. School buildings typically functioned with classroom spaces, offices, hallways, and an assembly space such as an auditorium.

Significance: In Chicago, ethnic educational facilities were established by groups concerned with educating successive generations in their ancestral language and to help preserve ethnic identity in the coming years. Ethnic educational buildings are often parochial, where schooling was controlled by each individual congregation.

Registration requirements: To be eligible for inclusion in the National Register of Historic Places under Criterion A, ethnic educational buildings should have served students of an established ethnic educational group during one defined generation or a minimum of 20 years. School and operational records should confirm the ethnic association. Buildings could reflect the influence of specific ethnic groups in exterior design features, but is not required. School buildings should retain much of its original interior plan including halls, classroom entries, and assembly spaces.

NAME OF PROPERTY TYPE: ETHNIC HEALTH CARE FACILITIES, INSTITUTIONAL RESIDENCES AND SETTLEMENT HOUSES

Description: Buildings constructed for benevolent purposes can include ethnic health care facilities, institutional residences and settlement houses. Ethnic health care facilities are hospitals, sanitariums (nursing homes), and public bath houses. Institutional residences are housing for the poor or orphanages, while settlement houses provided services to the impoverished. Ethnic populations particularly were served by individual benevolent care facilities of the late 19th- and early 20th-century in Chicago and are typically found in residential immigrant entry communities. Although initially institutional in feeling in the 19th-century, these building types evolved in the early 20th-century as architects created designs that had a "home-like" feel in layout, scale and appointments. These buildings were to be comfortable to those who utilized them, in appealing settings. Buildings of the 19th-century typically are smaller in scale than those of the 20th-century. Nevertheless, the ethnic health care facilities, institutional residences, and settlement houses are most always monumental in appearance. On the interior, hospitals, nursing homes, settlement houses and orphanages have public spaces such as a dining hall, meeting hall, chapel, offices, classrooms, and numerous private rooms. Public baths in Chicago featured waiting rooms, shower areas and attached dressing rooms.

Significance: Serving immigrant groups that were adjusting to their new lives in Chicago, ethnic health care facilities, institutional residences and settlement houses met health, welfare and residential needs in the late 19th- and early 20th-

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century. Although public agencies did operate bath houses and a few institutional homes and health care facilities, the majority in the Chicago area were developed by private agencies such as religious groups, ethnic-based organizations, fraternal organizations, and secular agencies. Frequently, these social welfare institutions that served immigrants were associated with religious groups, particularly the Roman Catholic Church. Often, they met the needs of a specific ethnic group or groups regardless of the ethnic origin of those who operated the facility. The private health care facility or institutional home offered an alternative to a publicly run institution, and had the added benefit of establishing or continuing a relationship with those of the same ethnic group.

Registration requirements: To be eligible for inclusion in the National Register of Historic Places under Criterion A, ethnic health care facilities, institutional residences, settlement houses should have served and been occupied by a majority of persons of particular ethnic groups during its period of significance. Histories and institutional records should confirm the ethnic association. Buildings should also retain architectural integrity on its exterior and retain principal interior spaces from the period of significance. The buildings could reflect the influence of specific ethnic groups in exterior design features, but is not required.

NAME OF PROPERTY TYPE: ETHNIC CULTURAL PROPERTIES

Description: Ethnic cultural properties built between 1860 and 1930 include places for performance and display such as theaters and museums. Interior spaces define the ethnic cultural property. Theater buildings have a raised platform stage with permanent or removable seating areas, while museums have large spaces for display and exhibition, preparation and storage areas, and associated office spaces.

Significance: Ethnic cultural properties, such as theaters and museums, catered to one specific ethnic group to promote and further culture from a homeland. When hosting operettas, theatrical productions, movies, lectures, and other forms of entertainment, they were usually in a native language or produced to promote an ethnic culture or heritage.

Registration requirements: To be eligible for inclusion in the National Register of Historic Places under Criterion A, ethnic cultural properties should have been occupied by or served a specific ethnic group over one defined generation or a minimum of 20 years. City directories, business directories, and advertisements should confirm the association. Buildings should reflect architectural character and retain integrity from the period of significance. Buildings could reflect the influence of specific ethnic groups in exterior design features, but is not required.

NAME OF PROPERTY TYPE: ETHNIC CEMETERIES, MONUMENTS, AND PARKS

Description: Ethnic cemeteries, monuments, and parks were established or constructed between 1850 and 1930 often with nationalistic associations. Ethnic cemeteries include the cemetery landscape and associated structures such as

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entrance gates, administration buildings, and crematoriums. In the 19th- and early 20th-century, numerous Chicago cemeteries were established to cater to the traditions of specific national groups. These ethnic cemeteries were privately established either with religious affiliations or as non-denominational final resting places. Most 19th-century cemeteries once were located outside the city limits, but later became part of Chicago through annexation in the 1880s and 1890s. Ethnic monuments include public works of art, markers, and other monuments commissioned by, created by, or honoring a particular ethnic group, event or historic figure or figures in an ethnic community. These public monuments are often a part of a designed landscape, such as a cemetery or park, but also could be associated with a building, structure or smaller site. Ethnic monuments can be of any material. Cemetery monuments include grave markers, memorial monuments, crypts, niches and mausoleums. Park monuments are often sculptures or markers. Parks with ethnic associations typically fall within neighborhoods historically associated with ethnic immigrant groups, and are made up of the designed park landscape and accessory buildings, including field houses.

Significance: The cultural traditions of Chicago's ethnic communities were also expressed when honoring and burying the dead in the 19th and early 20th-centuries. Due to the sacredness of death, a burial ground's religious affiliation was a principal reason for choosing a cemetery, yet ethnicity also influenced the selection of a final resting place. For Roman Catholics in an immigrant city, burial choices were either in a parish affiliated cemeteries, diocesan run cemeteries or cemeteries built along national lines. Initially, in the 19th century, there were three major groupings of Catholic cemeteries: German Catholic cemeteries, Polish Catholic cemeteries and diocesan cemeteries. By the 20th century, Lithuanian Catholics and Slovak Catholics began their own cemeteries. Since ethnic Catholic cemeteries were available, diocesan cemeteries were multi-ethnic, yet specifically catered to those groups without national cemeteries including Irish Catholics and Italians Catholics. Other religious groups also had nationalistic cemeteries, including German Lutherans and Jews. Religious affiliation did not play a role in choosing a burial ground for some Chicagoans, but ethnic association. Numerous nonsectarian ethnic cemeteries are found throughout Chicago, some of which are devoted entirely ethnic groups such as the Bohemians while other cemeteries may have sections dedicated to specific

Monuments were often erected in Chicago for nationalistic sentiment. While honoring a particular historic event or historic person or persons, a monument would also instill ethnic pride and heritage. Many ethnic monuments were commissioned by ethnic societies or associations for patriotism and furthering a shared ethnic cause. Veterans monuments, honoring soldiers of a particular ethnic group, or monuments erected in honor of ethnic leaders, are examples of typical ethnic monuments.

Recreational opportunities found in Chicago's public parks and playgrounds offered urban immigrants and the poor an escape from unsatisfactory housing and sanitary conditions within the urban neighborhood. Progressive reformers of the late 19th- and early 20th-century pushed for their construction due to concerns about the provision of open space and fresh air for the immigrant. In the early 1900s, the park and playground became a focus and community center for

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many inner city ethnic neighborhoods. Field houses supplied a public place for meetings, while some also offered gymnasiums, libraries and even a cafeteria.

Registration requirements: Ordinarily, cemeteries are not considered eligible for National Register listing, however, under Criteria Consideration D, cemeteries can be eligible if the historic cemetery or related structures are strongly associated with a specific ethnic group. To be eligible for inclusion in the National Register of Historic Places under Criterion A, the cemetery's historic ethnic association should be recognized historically, through scholarly research and documentation. Ethnic associations could also be affirmed if a cemetery's establishing agency or oversee organization was associated with a particular immigrant group or groups. Additionally, ethnic associations could be proven with cemetery records or physical evidence such as if the cemetery contains grave markers of a majority of those of a particular ethnic group. For monuments and public works of art, eligibility for inclusion in the National Register of Historic Places under Criterion A, should reflect a strong ethnic association with the artist, subject or person or persons who commissioned the monument. Parks or playgrounds could also be eligible under Criterion A if the park is located in a neighborhood historically identified with a particular ethnic group during its period of significance. Data from park district historic records should substantiate the ethnic makeup of park users and perhaps the use of the park facilities. Eligible cemeteries, monuments, public works of art, and parks should retain integrity from the period of significance.

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GEOGRAPHICAL DATA

The present corporate limits of the City of Chicago, Cook County, Illinois.

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SUMMARY OF IDENTIFICATION AND EVALUATION METHODS

The period of significance from 1860-1930 was chosen to coincide with the peak period of immigration to the United States which was overwhelmingly European. The "Century of Immigration" stretched roughly from the end of the War of 1812 until the passage of the National Origins Act in 1924. Just founded in 1833, Chicago's first census that listed any persons of foreign origin was taken in 1843. The city's period of explosive growth, due largely to foreign in-migration, really took off after 1860, when its population stood at 100,000. Beginning with US census figures in 1860, the number of foreign born appear in large numbers. The "pioneers" of the century of immigration in Chicago – the Germans, Irish, and Scandinavians – mirror the same groups that dominate immigration throughout the rest of the country. Later 19th century immigration to Chicago was not always exactly the same. Three large groups known to have had an impact on the physical appearance of the city are the Poles, Jews, and Bohemians. Getting accurate population estimates of these three groups is not easy because in the late 19th-early 20th century each of them was an ethnic, cultural, and/or religious group without a nation. The remaining nine ethnic groups were chosen by counting the top fifteen foreign born groups from 1860 through 1930 and choosing those that appeared for at least one decade in the top ten.

Once the fifteen ethnic groups were chosen, published histories of each ethnic group were collected and summarized. The *Chicago Historic Resources Survey*, completed by the Landmarks Division, Department of Planning and Development, City of Chicago, was also consulted to note identified ethnic-related historic resources. Since it was apparent that religion played a major role for most immigrant groups, lists of historic churches and synagogues were compiled from a variety of sources. It was assumed that most ethnic enclaves ultimately clustered around religious and other institutions. Finally, in some cases, historic Sanborn fire insurance maps and additional census records were used. Associated property types were then listed after it was understood what types of structures would still be standing that could demonstrate a link to specific ethnic groups.

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